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"The Peculiar Institution."

From the Western Citizen.

A SCENE IN THE NEW ORLEANS SLAVE MARKET.

Mr. EDITOR:—Why is it that I see so little now in the columns of your excellent paper from the female correspondents who in former times were wont to lend the influence of their pens to aid the cause of the down-trodden slave? Is it that they are weary in well-doing, and have lost their interest in this holy effort? or do they think there are *male* writers enough who can accomplish more and with better effect? Admitting this last to be true, I would say to my sisters, remember that "in the beginning" God made "the greater light to rule the day, and the lesser light to rule the night"—and while our brethren shine forth with much brightness, *we* must not sit down at ease, but let *our* light shine, feeble though it be, and be willing to labor in the same field, although it be in rather a subordinate station and degree. Permit me also to ask, is it that *you* have uttered your views, Mr. Editor, with regard to female effort and action? I believe not. But if you have, I would point you to the many women of ancient and modern times who have by their talents, their energy, their labors, effected so much, not only in the promotion of moral enterprises, but in many other departments of usefulness. In support of what I say, I would instance queens Elizabeth and Anne, of England, Maria Theresa, of Germany, Catherine, of Prussia, and in more modern times, what a great amount of good, both civil, religious, and political, has emanated from the pen of the gifted and pious Hannah More! And in our own country, how much has been effected by the writings and intellectual labors of the women of our land—such women as L. Maria Child, and of a host of others with kindred spirits!

But I will cease my inquiries, and proceed to the relation of a *fact* or so with regard to the "slave market in New Orleans," called the "Arcade," which I get from an Eastern gentleman who spent the winter in that city of whips and chains, prisons and tortures.

Mr. ——— said he always avoided such scenes as much as possible, for they harrowed his feelings, and the fact that he could not relieve the poor sufferers, only made him feel worse. But on one occasion, he was passing by the Arcade, and, hearing something very unusual, was induced to go in. There was a great crowd assembled, and a fine, likely colored man, apparently about twenty-five years of age, was placed upon the "stand," well dressed, but looking as though his *all* had been wrested from him. Three, four, and five hundred dollars were bid for him, and he was finally knocked off to the purchaser. The auctioneer presented him to his future master, and the poor man seemed to be phrensied. He wrung his hands, wept, and went up to his purchaser, and said—"No, Sir, I will never serve you, I will *die* first. I have been torn from my wife, cheated, deceived, cruelly treated, and I have ever been a faithful servant. I have not deserved this, and I will not serve you." Said my informant, he was beaten dreadfully, and dragged off, and the auctioneer began to apologize to the bystanders for the interruption, by saying that the *fellow* had been brought there by his master in company with his wife, with the promise that they should be sold together, but on getting there, the master had determined to keep the wife and sell the husband, and had that morning been under the necessity of confining the man in jail until he could get away with the woman, whom he chained and took back again to his plantation, and it was *that* the fellow was keeping such a *fuss about*. As this piece is already too long, I will retain another fact for my next article. M. B. D.

PEORIA, September 4, 1845.

From the Free Labor Advocate.

"SLAVERY AS IT IS."

A friend in this city has furnished us the following extract of a private letter from a lady, dated,

"BALTIMORE, August 2d, 1845.

"And while I am on the subject of West river, I may as well tell another story. A certain Samuel Hamilton had a poor little negro boy, ten years of age, and the *key of the safe being mislaid*, it was charged upon the boy. He tied him up by *the heels* and chastised him, every once and again stopping to demand of him 'where it was,' and the boy, under the torture of the whip, would say it was in such a place; search being made and the key not being found, the whipping was resumed, until from his own confession, he had kept him suspended over an hour. When taken down, he says, the boy *pretended* to be crazy, and so he whipped him again, but finding him somewhat indisposed, he became alarmed and sent for a physician, ('for he did not intend to kill him,') but before relief could be afforded the boy was in a state of apoplexy, and died. The master then collected six of his respectable neighbors, and got them to testify under their hands that the boy had been moderately whipped, and had died of apoplexy—but that *no blame whatever* could attach to the master.

Now is not that a beautiful specimen of the power of a master over his slave? Well for the honor of West river, I may state that it did not rest there—for Doctor C——— hearing of the matter, got on his horse and rode around amongst his neighbors, and asked them if this foul murder was to be quietly passed over, and no notice taken of it. They declared it should not, and a jury of twelve men was procured, who dissected the body, and after examination, gave their verdict, 'that the boy had been suspended by the heels more than an hour, inhumanly whipped, and that apoplexy had followed in consequence.'

I forgot to tell you that the key was found in the mistress' bureau. One of the *six gentlemen*, S. H., was summoned as a witness; he said, "what! ride twelve miles for a dead nigger; he would not go that far to bring him to life, he was not worth a half a dollar: he was only ten years old."

I reckon he will be worth more than half a dollar when he comes to confront him at the bar of Him whose ways are equal—but I am sick of the subject, and am sure you must be. ☞ This is the *second* case of *whipping to death* in the refined neighborhood of West river. ☜

A negro in Baltimore, lately undertook to kiss a snapping-turtle for a five cent piece, when the owner slipped the noose from the head of the monster, and it caught the poor fellow's lip. It was impossible to release him until its jaws were forced open.

Selections.

From the Covenanter.

THE ELECTIVE FRANCHISE.

In the preceding number, we offered some general arguments against going to the ballot-box. We referred to the fact that the candidates of the different parties are, in many instances irreligious and immoral men. We showed that there is a moral certainty of the voter sustaining Slavery, in some form, by connection with any of the great parties. And, finally, we presented some testimony to show that mingling with the political affairs of the country, has an unfavorable influence upon vital religion. These considerations should be enough to convince a conscientious man that it is wrong to vote. At this stage of the argument, however, we are met by the inquiry, Whether it is not possible so to vote as to evade all these objections; to vote for Christians, for decided Abolitionists, and with religious aims? This is very plausible, and on these grounds, precisely, it is that many good men are endeavoring to satisfy, perhaps do satisfy, their consciences for taking an active part in politics.

As to voting for Christian men, we have already given our opinion, and offered some reasons in support of it, that in the present state of the public mind, this cannot generally be done. The voter must either vote a ticket, particularly for the higher offices, which he has no hope of electing, in other words, throw away his vote, or by casting it for the party candidates, vote for irreligious men. There are exceptions to this. Theodore Frelinghuysen, the late candidate of the Whig party for Vice-President, has the reputation of being an exemplary Christian; but, even in voting for him, if one objection was evaded, another was not; for he is not in favor of immediate emancipation upon the soil. He is a leading colonizationist. And, besides, he was on the same ticket with Henry Clay, a slaveholder, and, until lately, at least, a notorious profligate; and owing to the mode of electing these officers, it is well known the one cannot be voted for separately from the other.

But to set up Christianity as a test, is a violation of the national compact. The Constitution says, (Art. vi. § 3,) that "no religious test shall ever be required as a qualification to any office or public trust under the United States." The terms are absolute. No inquiry can be made, after the election, at least, respecting a man's religious opinions. By what right can inquiry be made before? This ground has always been maintained by infidels, and the practice of the country has corresponded with it; and we cannot well see how it could be understood otherwise. When all have united upon common ground, it would be rather hard if a man should find himself afterwards excluded from office on account of something which, well-known at the time, did not stand in the way in forming the original compact. But it may be said, can we not exclude the irreligious as we do the ignorant and men of dangerous political sentiments, upon the general principle of choosing those only whom we judge best qualified. We answer, no. For it is *expressly* declared that there shall be "no religious test." So far as religion is concerned, all are precisely upon the same ground. To present this in a more tangible form, suppose the great majority of the country to be Christians, and so far consistent as not to vote for Infidels, Jews, Socinians, blasphemers, Sabbath-breakers, &c.; a good deal better Christians, by the way, than the greater part are now. They determine, and so proclaim and act, that none of the above characters should ever reach an office: would this be according to the spirit or even the letter of their compact? Suppose, again, the majority of voters to be thorough-going Episcopalians, determined to give their suffrages to none but an Episcopalian. Would not Presbyterians, Baptists, &c., complain of this as a violation of the spirit and design of the compact? Would not this be virtually making a religious test?*

We now direct our attention to the Anti-Slavery voter, with a view, particularly, to the principles and movements of the Liberty party. This party adopts so many subterfuges that it is as hard to catch them, as, according to the old saying, it is to lay hold of a certain insect. Put your hand on them, and they are not there. However, there are two pillars on which they have built their Dagon's temple; namely, on the one hand, the anti-slavery character, by strict construction, of the Constitution, and, on the other, the nullity of all its sinful provisions. We need hardly say, that these different views are not held by the same individuals, inasmuch as the reader will perceive that they are directly contradictory. The first of these is the great stronghold, and we remark, in the outset, that there is a great deal very suspicious in this way of meeting the question, because it is avowedly adopted for the purpose of getting rid of the fact, established by conclusive testimony, that the Constitution was a designed compromise between the two great sections of the country; and, at the same time, to get rid of all the accumulated proof of nearly sixty years, in the expressed judgment of its framers, and of eminent jurists; in the decisions of the Supreme Court; and in the legislation of Congress and the States; and in a universal public sentiment to the same effect—that it was designed to protect the slaveholder in his claims to property in man. With all these against them, all proclaiming the pro-slavery character of this instrument,—they persist in construing it to be anti-slavery. But what is a Constitution? Is it not an instrument according to which a people agree to be governed? It is not a mere declaration of principles which any man may interpret as he pleases. It is a compact. It is a bond which must be construed according to the plain meaning of the terms, and the design of the parties. Now what are we to think of the sense or honesty of men who, in opposition to the general sentiment of the whole country, rise up and say, that this instrument does not mean what its framers themselves asserted, and, until lately, the whole people of the United States, since their time? who assert that it is not a bond guarantying Slavery, but really securing liberty to the slaves? A mere handful say this, and are endeavoring to persuade the people that when they engaged to protect Slavery, they made no such engagement! That when they bound themselves to return the slave, they really did no such thing! A citizen swears to the Constitution to-day, understanding it as the country has generally heretofore understood it; or, to put a still stronger case, a judge, according to his oath of office, to-day surrenders a fugitive, holding himself bound to do it. To-morrow Liberty Party comes along, and tells them you swore to do no such thing! You really swore to set him free! This is, in truth, absurd as it may seem, the very thing which these men are trying to thrust down the throats of the people. They are traversing the country, and endeavoring to convince the people of that which the mind and conscience of ninety-nine out of every hundred are assured is false, namely, that the country has not, by its own act, pledged itself to the Southern slaveholder. We may be told that the intention of the framers is not to be regarded. Granted, for argument's sake, and what then? We have not insisted upon *their* intention. It is the intention of the present generation. The present intention of the people. And that intention, ascertained according to Liberty Party's own showing, by the fact that both the political parties are bound hand and foot to Slavery, and have been so from the very beginning. In other words, the whole country has knowingly sworn, in terms of the Constitution, to surrender the fugitive slave, &c. Now if every engagement is to be construed, as Paley says, "according as the promiser believes the promisee to receive it," then, we ask, have not the citizens of the United States pledged themselves, in adhering to the existing Constitution, to uphold the despotic claims of Southern tyrants? And if they have, is it not base to try to persuade them to deny it? to *creep* out of it by twisting its terms and torturing them—to lie in the face of God and man; instead of persuading them to renounce the compact as iniquitous, with confession, mourning, and repentance?

Liberty party has no right to strict construction, in their sense of that phrase. They have no right to attempt to make the Constitution mean what the country never intended it to mean. But we can meet them even upon the ground of strict construction; for,

In the *second* place, the document, as it stands, is a pro-slavery instrument. We premise that it is of no avail to quote the clauses which affirm that the Constitution was framed "to establish justice—promote the general welfare, and secure the blessings of liberty—that the writ of habeas corpus shall not be suspended—that no person shall be deprived of life, liberty, or property, without due process of law." All this is sheer begging the question, or taking for granted what is to be proved, that the slaves are included in these general statements, and that there are not specific provisions, however inconsistent these may be with the general design of the document, by which they are deprived of all its benefits. General terms, like the above, determine nothing. What they intended by "justice,"—what they deemed calculated to "promote the general welfare,"—for whom they desired to "secure the blessings of liberty," must be learned from the special provisions of the Constitution. The slaveholders' ideas of justice are, that the colored race ought to be slaves, and that Abolitionists ought to be hung. Governor M'Duffie thinks Slavery the chief element of the general welfare, and the corner-stone of liberty. And why not make the slaveholders' ideas on these subjects, the rule of interpretation, inasmuch as no law of God, either natural or revealed, is acknowledged, in this instrument, as the rule of justice, &c.? And, besides, they establish it "for themselves and their posterity." Were the slaves represented in the General Convention, or any of the State Conventions? Certainly not. What slave can say, "I have established this Constitution to secure liberty for myself, and my posterity?" It was designed only for the benefit of those who framed and adopted it, and their posterity of the same class. Had the benefits of this provision been extended to mulatto children, the work of emancipation would have been pretty far advanced by this time.

We now come to the more particular consideration of the Constitution itself. And, in the *first* place, *The representation is in part based upon a slave population.* Art. i. § 2, par. 3, "Representatives and direct taxes shall be apportioned . . . . according to their respective numbers, which shall be determined by adding to the whole number of free persons, including those bound to service for a term of years, and excluding Indians not taxed, *three-fifths of all other persons.*" Slaves are here meant by those "other persons." What are other persons than free? They must be slaves. "Persons" here cannot be equivalent to "citizens," for a citizen is necessarily free. Nor does this article set up a distinction between citizens and aliens. The terms themselves would, in that case, no doubt, have been used; and, besides, aliens are reckoned in the census *per capita.* These "other persons" are not "persons bound to service for a term of years," (the only class that could possibly throw any obscurity over this article;) for they are expressly included among free persons. Nor are they the Indian tribes, for they are expressly excluded altogether from the census. Mere travellers are not at all enrolled. We must conclude that these persons who are neither free, nor bound, nor Indians, nor travellers, are slaves. This is confirmed by the fact that they are only reckoned as five for three free persons. Aliens, apprentices, Indians who are taxed, are all reckoned *per capita.* What circumstance is there in the condition of these other persons giving rise to so unusual a mode of calculating numbers? The only answer is, they are slaves.

Liberty Party, to avoid this conclusion, has argued that the term "person" is not applicable to a slave, inasmuch as slaves are held by the law to be chattels personal. Now we grant that it would have been more honest, and would have saved some apparent contradictions, to have said slaves, when slaves were meant. But we affirm that this term person may be applied to a slave, without doing any violence to its meaning. The dictionaries define it to mean a "human being;" "an individual." Now substitute either of these terms, neither of which expresses anything respecting the condition of the individual, whether bond or free, and the article would read, in substance, thus: "to all free human beings add three-fifths of all other human beings;" and none have ever gone so far as to deny that slaves are human beings. And, moreover, the laws of slave States, while they affirm slaves to be chattels personal, do still recognize them as persons, for they are held accountable to the law for felonies. And however atrocious the laws often are by which they are tried, and however improbable that justice will be done them, still they undergo the form of a trial, which neither Liberty Party nor slaveholders would think of going through in the case of a horse.

In this article of the Constitution there is a direct recognition of the existence of Slavery, and a grant to the slaveholding States of additional influence in the Government proportioned to the number of slaves within their borders. The Constitution, instead of "establishing justice," as with consummate hypocrisy and sheer falsehood, it asserts to be its aim, does thus establish injustice by giving to the slaveholder a direct interest in the multiplication of his slaves. It was properly argued in the Convention by which the Constitution was framed, that there would be just as much propriety in granting to the free States a representation based upon the number of their cattle and horses, inasmuch as the Southern slave has no more political rights than the Northern horse, and is not, in fact, as well protected against abuse. This article is a premium upon Slavery.—Nor is this all. The master has additional power from this constitutional provision, to act against the slaves' interest. He has been invested with political influence, as the possessor of slaves, to use for the strengthening of the bonds of oppression. Was there ever anything more infamous? A free people give their consent that slaveholders shall have influence and power as the owners of human chattels! Of course it is not worth while to do more than state that they most effectually guaranty the continuance of Slavery.

A different view is sometimes, indeed, taken of this article. It is said to be unfavorable to Slavery, inasmuch as were the slaves all emancipated, two-fifths of their number would be added to the basis of representation, increasing by so much, the political power of the slave States. Even were this the correct view, its iniquity would not be less. Would it not be greater? For, in that case, we must consider the slaveholders as submitting to a tax, in the form of a diminution of their political power upon their slave property, for the constitutional guarantee of its uninterrupted possession, or, in other words, Slavery is licensed for a consideration. Could there be a more direct sanction? Hence, there is no escape from the conclusion that this article is a direct guarantee of Slavery. Who does not see that, in case cattle had been made a part of the basis of representation, this would, of itself, have been an acknowledgment of the right to hold, and a guarantee of the secure possession of that kind of property.—This is just what has been done with regard to property in slaves.

2. *The Constitution expressly provides for the surrender of fugitive slaves.* Art. iv. § 2, par. 3: "No person held to service or labor in one State, under the laws thereof, escaping into another, shall, in consequence of any law or regulation therein, be discharged from such service or labor, but shall be delivered up on claim of the party to whom such service or labor may be due." Liberty Party, New Light Covenanters, and some Seceders, have been greatly distressed by this article, and have used all sorts of evasions to get rid of its plain import. They have quibbled upon the word person—they have insisted that service or labor must be righteously, not merely legally due—they have brought in that article (amendment v.) of the Constitution which says, "no person shall be deprived of . . . liberty . . without due process of law,"—and, finally, "strict construction" has discovered that, instead of enjoining, it forbids the surrender of the fugitive! They have subjected this article to torture, to save, if possible, their consciences from the guilt of perjury, in swearing to the Constitution, while they declare openly their determination never to remand a fugitive.

We have certainly no objection to the application of the fifth amendment to the case of fugitive slaves, so far as to allow them the right of trial by jury. But what real privilege is this to the slave? It all depends upon the kind of law by which this process is to be conducted. In the case of the slave, this is manifestly slave law. Every slaveholder might readily assent that you apply this amendment to the slave: but he will assert, on the best constitutional grounds, that the law applicable to the case shall not be the law of God, nor of the free States, but of his own slave State. And at home he will take the same ground, namely, that he holds his slave legally—that he has obtained him by due process of law—for he has inherited him, or bought him, or he has been born of a slave, the law making provision for all these cases. And who does not know that even distinguished pro-slavery divines have taught that the law of the land must and should decide all these cases.* Hence this article secures no more than a public investigation of the fact, whether the fugitive has been a slave or not. If the claimant bring evidence that by the laws of the State from which he has fled he owes "service or labor," the slave must be "delivered up." The jury may be fearers of God; they may be heart haters of Slavery, but in entering the jury-box they have sworn to decide according to the evidence, and the law of the slave State. If the fact be established that he was held as a slave, it matters not what may be the law of God, or of the State to which he has fled, the wretched man must be delivered up; for "no person" in these circumstances "shall in consequence of any law or regulation . . . . be discharged."

That the granting to fugitives the right of trial by jury, is a great improvement on the method commonly pursued heretofore, we grant: but while juries in Pennsylvania and Ohio are sworn to decide, in all such cases, by the laws of South Carolina, Kentucky, &c. what else are they, after all, than catch poles for Southern slaveholders. The oath which makes them jurymen, binds them to the direct support of the despotism of the South.

But, to return. To affirm, as some have done, that the Constitution requires no more than that no obstacle be thrown in the way of the recovery of a fugitive—that it requires only passive assent, and not active concurrence, is not true, and if it were, it would not materially mend the matter. It is not true; for the terms are express. They "shall be *delivered* up." By whom? Not by the citizens individually, we readily admit. But, what is morally the same thing, by the officers of the Government, whose special duty it is made by law. Whether these be State or United States' officers, the voter's guilt is the same. They are his agents.

But should we even grant that this article contains no pledge to surrender, but merely requires the citizen to place no obstacle in the way of his recovery, is it such an article as a Christian can make the rule of his conduct? In that case a citizen sees on the public highway a slave endeavoring to escape, he cannot conceal him; or struggling with the minions of the law, or with his master, he cannot interfere. The poor slave may appeal to him by everything tender and sacred; he can do nothing. His hands are bound; he has sworn not to interfere.

Are we told that this article applies to apprentices and other laborers? That such a provision would be requisite, were there no slaves in any of the States? Even this will not clear the conscience of the supporter of the Constitution, and for two reasons.

1. Allowing this to be so, yet while there are slaves in any of the States, this includes them.—Knowing, then, as every voter does, the fact that millions are held in this kind of service, he is guilty, in God's sight, in binding himself to this article. 2. Even were slaves not included in this article at all, its provisions would be equally abhorrent to every just and merciful principle of our nature.—Swear to return every fugitive from service or labor! to decide whether the service, &c. is due, not by the laws of equity, or even of his own State, but by the laws of another community! What would the people of the United States think of the enactment of a law by which every tyrant, great or petty, of the old world, would have the privilege of pursuing to these shores, the miserable serf, or often nearly as miserable peasant, to drag him back to his service without any questions asked respecting the justice, but merely the fact of his legal claims? Would this be tolerated for a moment? Would not a Russian noble be hunted from our shores who would dare to make such a proposal? Yet this very thing in principle, and in a far worse form, has already been done by the people of these United States. And thousands of fugitives from service, imposed by most unrighteous laws, have been sent back in chains to a slavery incomparably more oppressive, in most of its features, than Russian serfship.

There is no way for the voter to escape from the damning guilt and disgrace of this constitutional provision. A provision utterly repugnant to every dictate of humanity, and directly contrary to God's law, Deut. xxiii. 15, 16. Slaves are meant—the competent authorities are bound to return them—their condition is to be determined by the law of the State from which they escape—according to the spirit of the pledge, every citizen binds himself to assist, or at least to throw no obstacle in the way of the claimant—and, finally, even were slaves not meant, it is a most outrageous arrangement, sanctioned by no principle of justice or political wisdom. Still, to comprehend the full depth of its iniquity, we must remember that slave laws are local. They are utterly invalid everywhere except where they are made; for the reason that they are not based on common principles of equity, but violate them all. Hence, unless express provision be made to the contrary, they have no force beyond their own limits. When a slave escapes out of the jurisdiction of the laws by which he is held, he is free—as free as we are. Consequently, in surrendering him, *he is, in fact, re-enslaved.* He is kidnapped. The constable, the judge, the jury, all concerned in his surrender, are as really pirates, as if they had gone to the coast of Africa and purchased, from some brutal tyrant, a cargo for transportation. Yet this is a part of the work that has been going on in these free and proud United States, for the last fifty-six years.

3. *The Constitution provides for the employment of the whole force of the country against the slaves, should they attempt to throw off the yoke of their oppressors, as our fathers did.* Art. i. § 8, "The Congress shall have power . . . . to suppress insurrections." Art. iv. § 4, "The United States shall protect every State in the Union against domestic violence." These provisions, it is freely admitted, are innocent in themselves. They are innocent, provided no unjust authority—none which it would be justifiable violently to cast off—exist in the land. But, admitting the right of revolution, with what face can the very men whose liberty was won by insurrection and violence, and who look back almost with reverence to the heroes who achieved it, swear to employ the very strength *thus* acquired, against the slave struggling to rid himself of a tyranny ten thousand fold more severe? That this is meant, cannot be denied. The terms are most shrewdly chosen; "*domestic violence.*" The framers of this instrument have shut the door against any more limited interpretation. It embraces not only insurrection but domestic violence. We can hardly avoid thinking, that, in using these terms, they had a special reference to the hazards of domestic Slavery. Indeed we cannot doubt it. United States troops have been employed to put down slave insurrections. And, in a word, it is by virtue of this provision of the Constitution, that the master is able peaceably to retain his slaves. By it the North has made itself on this continent, but with circumstances incomparably more aggravated, what the despots of Europe are there, the sworn guardians of the most flagrant oppression. While they rail with most *virtuous* indignation against these despots, they imitate and improve upon their vile example. What consummate hypocrisy! But there is a God, all whose attributes, to quote the sentiment of a Virginia slaveholder, will be, when it comes to a contest, on the side of the slave.

These pro-slavery provisions are enough to condemn the Constitution. And hence we make no reference to Art. i. § 9, authorizing the Slave-Trade. And what is the sum of these articles? Is it not that the Slave States may continue to hold slaves as long as they please? That so long they shall be protected, and have influence in proportion to the increase of their slave population? To all these every officer, in his oath, says, Amen. Every voter says, Amen. The President is bound, Art. ii, § 3, to "take care that the laws be faithfully executed." And, before he enters on the execution of his office, he swears or affirms, "that he will faithfully execute the office of President of the United States, and will, to the best of his ability, preserve, protect, and defend the Constitution of the United States."—Hence, should the Liberty party ever succeed in electing a President, they would only place him in a dilemma, and compel him either to refuse the oath of office, and so refuse to act, or, by swearing the oath, while in his heart he had determined not to execute certain provisions, to commit deliberate perjury. The same difficulty exists, in some instances not so glaringly, perhaps, in the case of every public officer who swears to the Constitution. And as the officer acts as the agent, and in the name of the voter, it follows that every Liberty party voter is involved in the same difficulty. He has sworn to do that which he has determined, at the same time, not to do, because he believes it to be sin.

The whole subject of the exercise of the elective franchise is, consequently, reduced to narrow bounds. It is merely a question whether it be right, with a design of doing some good, to swear to do a sinful act. Of such conduct we have the Divine disapprobation most clearly expressed, when it is said, that "the damnation is just of those who do evil that good may come." Will the voters of the country risk this infliction? Will the Christian voters of the country persist in upholding an instrument so grossly and infamously oppressive?

* In fact, the man who declares that he will vote for none but a Christian, must be in favor of a religious test. He may deny this, and may join even loudly in the hue and cry against all national recognition of the Church of Christ; against all national discountenancing and discouraging of irreligion; in short, against all introduction of true religion into politics, as an object of national concern, still we can fully establish that he is in favor of at least the principle of a religious test. Upon what grounds does he determine to vote for Christians only? It must be because he thinks none else fit to bear rule in a Christian land. In other words, he thinks all others should, if possible, be kept out of office. Now we leave it with the reader to ascertain how far this differs from the *principle* of a religious test; understanding, by such a test, a regulation requiring an acknowledgment of the Christian religion, a public profession of it with an answerable conversation, as a qualification for office. At all events, such a man ought to be very far from reviling such tests, when properly made, and faithfully applied, inasmuch as he himself acts upon the principle. If he thinks it a great calamity, not in a political only, but also in a social and religious point of view, for rulers to be Atheists, Deists, Mormons, blasphemers, &c. he surely cannot think a summary method of excluding them to be wrong. Indeed, upon his own ground, he thinks it a Christian duty to do so. How, then, we ask, can he swear to an instrument which says there shall not be a religious test? He swears, directly contrary to the Bible, that no such test shall be enacted, while he is himself actually applying one, in the performance, as he believes, of his duty as a Christian.

* Here we notice *one* of Liberty Party's contradictions. On the article respecting federal numbers, they argue that "person" does not mean slave. To be consistent they must also hold that the same term in this amendment has no reference to the slave, and the same remark applies to the article respecting fugitive slaves. And hence the slave will be left to be recovered as men recover their horses, and may be deprived of liberty without any process of law.

From the Cadiz Liberty Herald.

A PROTEST, &c.

The following PROTEST was forwarded to us last week, with the request that we insert it in the Advocate, which we cheerfully do.

The names attached to it were, with very few exceptions, obtained in Harrison, Jefferson, and Belmont counties:

A PROTEST,

Addressed to the People of Missouri, Maryland, Kentucky, and Virginia; and especially to those residing within the Districts where Thompson, Burr, Fairbanks, Torrey, and Boyd, received sentence and are imprisoned on charge of abducting Slaves.

Wherefore are these men incarcerated? Not for any crime; but for acts on which angels smile, and Heaven looks approvingly down—acts which an enlightened intellect and a benevolent heart would dictate as the noblest that human beings are capable of. Not for violating the law of God, but for fulfilling the highest injunction ever given to man, namely, "as ye would that others should do to you, do ye even so unto them." They saw in the crushed and bleeding victims of American Slavery near three millions of Christ's representativer; hence they nobly dared to open the prison doors of those that were bound, remembering his declaration, "inasmuch as you did it unto one of the least of these, my brethren, ye did it unto me." For this deed of mercy, they receive a felon's doom; for this Samaritan-like act, in a land of professed Christians, of Bibles, and churches, they are torn from the bosoms of friends and the endearments of home, and cast into loathsome dungeons, there to pine in want, and perhaps sink prematurely into their graves.

Though the declaration that "all men are created equal, and endowed by their Creator with certain inalienable rights, among which are life, liberty, and the pursuit of happiness," is annually endorsed and acknowledged to be the nation's political Chart, yet we behold immured within prison walls, confined to the grated cell, those who, in a land claiming to be Republican and Democratic, would reduce to practice that Declaration—believing it to be immutable truth, and not a solemn farce—by restoring to those who had been robbed of their liberty that priceless boon. Therefore,

The undersigned, in the name of suffering, bleeding, down-trodden humanity, in the name of HIM who commanded us to "remember those in bonds as bound with them," "to break every yoke and let the oppressed go free," and in the name of all that is just, and good, and true, do most solemnly *protest* against their imprisonment, as an act degrading to humanity, and in violation of the laws of nature and of nature's God—a trampling on every principle of Christianity and Republicanism, which must awaken the scorn and righteous indignation of the virtuous and philanthropic everywhere.

WILLIAM ROBINSON,

And two hundred and fifty-five others.

ADDRESS TO THE PROFESSORS OF CHRISTIANITY IN THE UNITED STATES.

BRETHREN AND SISTERS:—Being assembled together in this our Annual Meeting, and being favored to witness, from time to time, during our deliberations, the benign and heart-tendering influence of the unbounded love of God, in an eminent degree covering our assembly as with a holy canopy; under the influence thereof, our hearts have been enlarged towards our fellow-men of every class and description, with ardent desires for their welfare and happiness, in time and in eternity. The prosperity and extension of the cause and kingdom of the Prince of Peace, and the salvation of a fallen world, were felt to be objects, for the promotion of which we are called upon most earnestly, most devotedly, to labor.

It is under the influence of these convictions, and in consideration of the responsibility that rests upon us, the love of Christ constraining us, that we have felt our minds drawn to address you, briefly, in the language of expostulation, calling upon you, as you desire the glory of God, the happiness of your fellow-men, and the salvation of your own souls, to give your hearty co-operation in removing from the church, and the world, those crying and enormous sins which operate so powerfully to the prevention of the spread of the Kingdom of Christ on earth, and threaten our country with the visitation of Divine judgments. Among those sins, we believe it our duty at this time, particularly to call your attention to war and Slavery, not only on account of their pre-eminence in atrocity, but because their very existence in this age, and in this country especially, is chargeable to the professors of Christianity, individually, and in their church organizations; by their apathy and indifference in regard to those great evils, in many instances by an active participation in and open defence of them, and, in the case of Slavery especially, by the determined opposition (even of those who profess to be strongly opposed to the system) to those peaceful measures for its abolition, which, we verily believe, God in his Providence has called into operation, as an offer of mercy to a guilty nation; and which we as firmly believe will, if finally rejected by the American people, greatly add to their guilt, and consequently to their punishment, when the Divine forbearance shall have been exhausted, and the nation shall be called to a fearful reckoning for its sins.

We cannot but believe that if the professed followers of Christ in an individual capacity, and in their church organizations, had heretofore taken and maintained a firm and uncompromising stand against these direful sins, the sound of war, the wailings of widows and orphans rendered destitute by the sanguinary conflicts on the field of battle, where the professed Christian sheathes his sword in the bowels of his brother—the clanking of Slavery's hateful chain, the groans of the bleeding victim writhing under the tyrant's lash, the sighing of husbands and wives, of parents and children, separated forever by the ruthless hand of oppression, would not now, nor henceforward, be heard in our land; but universal liberty, would prevail from one extremity of our country to the other. And we would impress it upon your minds, that there is yet hope for our country. We believe the unmerited mercy of God is yet extended toward us, the day of our visitation is yet lengthened out a little longer—we therefore most earnestly entreat you to use your great influence for the reformation of the nation, and the removal of those crying sins, before mercy shall yield up the sceptre to inflexible justice, and the besom of destruction shall be passed over us. Remember your great responsibility! Remember that upon you it depends, as instruments in the hands of a merciful Providence, whether the Heaven-daring system of Slavery shall cease to exist, (for cease it must,) by the intervention of those measures which are of a peaceful and merciful nature; or whether it shall be extinguished in blood and carnage, or any other form of the manifestations of Divine displeasure.—Set your faces like valiants in the cause of Christ, against both war and Slavery, and you will undoubtedly effect the happy termination of both; but if you continue to give them your countenance and support, we cannot but fear that the latter will be terminated amidst the awful and desolating effects of the former.

We firmly believe that the peaceable abolition of slavery and oppression would be the harbinger of the speedy approach of that day, when nation shall not lift up sword against nation, nor learn war any more. O, happy period and joyful state, ardently to be desired, labored for, and prayed for.

We cannot in this brief expostulation, enter into a detail of arguments to prove the utter inconsistency of both the practices spoken of, with the letter and spirit of Christianity, and every dictate of humanity and mercy. Indeed the proposition is so plain and so self-evident, as to need no argument to prove it, with any whose minds are not grossly perverted and darkened. We appeal to the principles of reason, and the precepts of Divine revelation, as set forth in the Holy Scriptures, and to the dictates of an enlightened conscience, to decide whether the malevolent and bloody system of war be not wholly repugnant to the religion of the Prince of Peace, whose precepts teach us that all men are our brethren, and that it is our duty to love even our enemies, to do good to them that hate us and to pray for them that despitefully use us, and persecute us. We make the same appeal on the subject of Slavery. Is it possible for any sane mind to believe that a system which takes away every right and every privilege that distinguishes man from the brute creation; which makes him an article of property, to be bought and sold like a beast, to be driven under the lash of a taskmaster; which, so far as is in its power, brutalizes the mind, and wholly disregards and breaks up all those ties of nature which we prize so highly, can be reconciled with that holy injunction of our Lord Jesus Christ, "All things whatsoever ye would that men should do unto you, do ye even so unto them?" The idea is preposterous! The attempt at such a reconciliation is an attempt to reconcile Christ with Belial.—Even the voice of nature cries out against this iniquity; and the pages of divine revelation, and the admonitions of an unperverted conscience, speak in tones of Sinai's thunder against this enormous system of oppression.

As we firmly believe that Slavery must cease from the earth before the reign of universal peace can come, we wish most solemnly to call your especial attention to this subject. We again entreat you to remember your responsibilities! Remember the language of our Holy Redeemer to his immediate followers, and consider it as addressed to you, individually: "Ye are the light of the world;" that is, if ye be careful to let your light shine before men in its purity; "but if the light that is in thee become darkness, how great is that darkness!" And again: "Ye are the salt of the earth; but if the salt have lost its savor, wherewith shall it be seasoned? it is thenceforth good for nothing, but to be cast out, and trodden under foot of men." Where is the light of that Christianity, or the savor of that religion, which connives at, apologizes for, defends, and even participates in, the practice of American Slavery? Surely the light has become thick darkness, and the salt has lost its savor indeed; and by the gross misconduct of the professors of Christianity, they have caused the way of truth to be evil spoken of. We have no doubt but the slaveholding, slavery-defending, and abolition-opposing, professors have been the true cause of the fearful inroads that the spirit of infidelity is making in our country: and the apathy and indifference of a large number of those who profess to be fully convinced of the great evil of slavery, have added greatly to the spread of that spirit. The professed disciples have held their peace till the stones have cried out. Impelled by the loud calls of nature and humanity, even the sceptic has been induced to cry out against the enormities of American Slavery; and when he finds the professed Church of Christ arraying itself against those who are pleading the cause of the oppressed, is it any wonder that he should be emboldened in his opposition to that religion, whose professed disciples and accredited ministers thus uphold and defend a system, at which infidelity itself recoils? What more effective weapon could the unbeliever use against the Christian religion, than that which its professors and teachers have furnished him with? And it is no marvel that he has been but too successful in its use. Thousands, we believe, whose hearts have been touched with deep sympathy for the suffering slave, have had their belief in the Christian religion shaken by the corrupt fruit of its professors and teachers. They see members and ministers of the great and popular denominations, engaged in the nefarious task of buying and selling, of chaining and tasking and exacting the sweat of their fellow Christians, with stripes, which mercy with a bleeding heart, weeps when she sees inflicted on a beast—they see these slaveholding professors of Christianity owned and communed with, as good brethren in Christ, by the great majority of the nominal Church—they behold men of great talents and literary attainments, and who maintain a high character as men of exalted piety, men who are looked up to as eminent divines and able expounders of Christian theology, laboring as it were with the zeal of apostles, to justify this abominable system from the Bible—to make it a Christian institution. They behold the great mass of Christians coming up to the polls, eager to elevate slaveholders and pro-slavery men to the highest offices in the Government, and giving the system the most efficient support, by freely purchasing and using its blood-stained products. In view of this appalling exhibition of Christianity, we ask again, is it any wonder that infidelity is making its inroads in our land? And to cap the climax of folly and madness, these pro-slavery Christians, with great apparent zeal for the cause of Christ, now attribute this increase of scepticism (which is the legitimate fruit of their own doings) to those who are laboring to vindicate the honor of our pure and holy religion from the foul imputation of sanctioning one of the greatest systems of abomination that was ever practised among men.

And now, in conclusion, we would renew our earnest expostulation with all who love the cause of Christ, to stand forth in vindication of his holy religion from the foul aspersions c

ly Meeting of Anti-Slavery Friends, held at Newport, Wayne County, Indiana, from the 1st to the 6th of the 9th mo. inclusive, 1845.

WALTER EDGERTON, } *Clerks.*
REBECCA EDGERTON, }

From the Philanthropist.

EDUCATION IN VIRGINIA.

Educational efforts are now occupying much of the public attention in Virginia. An address has been issued by a Convention held at Richmond, exhibiting facts which ought to awaken deep feeling in that State. Although the readers of anti-slavery papers have been made acquainted with these things from time to time, still it may not be unprofitable to recite some of them as embodied in the Virginia address.

	Population.	Unable to read.	Proportion to population.
Massachusetts,	740,698	4,448	1 to 164
Maine,	500,438	3,241	1 to 154
Connecticut,	301,045	526	1 to 574
Virginia,	729,030	58,787	1 to 12.5

In Massachusetts, there are 160,257 scholars attending her primary schools; in Maine, 164,477; in New-York, 502,367; in Virginia, 35,321.

In Virginia there are 294,116 white persons, between the ages of 5 and 20, of whom 47,511 only were in the course of education in 1840, at all the colleges, academies, and schools in the State, including the University.

But, this view gives but a glimpse of the vast mass of ignorance in Virginia. The statistics of education in the other States named may be said to include the whole population, so inconsiderable is the colored portion—and very many of those people, it must be remembered, are educated in the free States. But, the Virginia statistics leave out of view the great laboring class. The slaves number about 450,000, and the free colored people, 50,000. Here then is a population of half a million, which may be set down as unable to read or write, and for which no means of education are to be provided. If the whole population of the State then be embraced in the estimate, as it ought to be, the ratio of those unable to read or write in Virginia will be as one out every two and a quarter—that is, nearly one half of the whole population!

The address, notwithstanding this alarming state of things, indulges in hope:

"We are deeply impressed, fellow-citizens, with the difficulties with which we are surrounded. We know that our territory is extensive—that much of it is mountainous and rugged; our population in many parts of the State is widely scattered; that our estates are large, our streams unbridged, our roads bad—and perhaps what is more than all, the funds at the disposal of the State are inadequate. The greater the difficulties, the greater the triumph if we overcome them."

They will not overcome them, till they overcome the cause of all of them—*domestic Slavery.*

From the Anti-Slavery Bugle.

LETTER FROM VALENTINE NICHOLSON.

HARVEYSBURGH, Warren Co. Ohio, 10th month, 12th, 1845.

ESTEEMED FRIEND, J. E. H:—Abby delivered thy message. We will try to comply with thy request. She and Stephen have just concluded the fourth convention in this part of the State. The soil in the Anti-Slavery field had become sterile from bad farming here, but they are breaking it up afresh. They put the plough in beam deep, and occasionally turn the "*Clay*" up to view. They are industrious laborers; while one is guiding the great moral plough, and making the long, straight, deep furrows, the other is all the time on the lookout to see whether any "big clods" are turned up that want *mashing*, and they aim to strike all that come to view with a stroke that shall pulverize them in short order. They are successful agitators; they will get up an interest in every place before they leave it, no matter how cold and indifferent the people may pretend to feel on their arrival. I think I never witnessed a greater contrast between the beginning and the end of a convention, than I saw at Xenia last week. Xenia is a neat, thrifty-looking country village, containing between two and three thousand inhabitants. It has seven or eight organized *sects* in it, each one claiming to be a Church of *Christ*. Green County, (of which Xenia is the county seat,) was the first, or among the first, to organize an "Anti-Slavery Society" in this part of the State. The "Green County Anti-Slavery Society" has held its annual meetings in Xenia, generally, every year since its organization. There is an abundance of church-going, of Sabbath-keeping, and of fulfilling the "Divers washings and carnal ordinances imposed upon them," &c. It has been but a few weeks since one of their professedly Anti-Slavery anniversaries was held there, at which meeting a man called *Reverend*, whose name is Thomas E. Thomas, "operated on the minds of the people, holding up the scare-crow of "Infidelity," and shaking it most Thomasly before their faces. It is evident that there had been a good deal of "mustering" and "drilling" of the people by their hired "Captains" and "Generals," from that time up to the very hour of the meeting advertised for friends Foster and Kelley. This fact is plain from abundant evidence, which brevity forbids me to mention. One fact will be sufficient as proof. An elderly and most worthy man, an active church member, and an active Liberty party man, yet one whose heart of humanity is so large and warm that the church can't entirely freeze it, neither can party crush it, had made an urgent request for Abby to come to Xenia, assuring us that she should have their large church, and a crowded audience, &c. Yet after the meeting had been advertised at Xenia, and clerical influence had *operated* on the people, this same good friend wrote a letter to Oakland, in which was manifested much doubt as to the propriety of holding the meeting, stating that it was reported about Xenia that Stephen and Abby rejected the Bible, and opposed Christianity, and that whether this was *true* or not, the effect would be the same for the time being, as it was generally believed.

The appointed day for the convention came, and with it our friends. They stopped at a tavern nearest to the Court House, where the meeting was to be held—all seemed cold as ice, not a friend in the place dared to meet them with a friendly greeting. We soon had a fire in the Court House, and the huge bell was set to tolling, but it was doubtless understood by the Xenian people to say "*In—fi—del*"—"*In—fi—del*"—"*In—fi—del.*" A few people gathered into the house, but not a female dared *disobey* so much as to venture in, and the men threw up their staring eyes at each other anxiously, as if to scan whether there was any one present who would be likely to tell on them for being there. Such had been the *force* and the *power* with which *Xenia gospel* had been preached, that to disobey it, and go to hear the Gospel of *Christ*, was what few men, and no women, dared to do. Abby's sister, who had been travelling with her, and whom she expected to meet at Xenia again, had not yet arrived, so we looked around for other company. I stepped into a store near by, where some females were purchasing goods; it only required a word or two to press them into the service. With their company, Abby, Stephen, and I, walked from the tavern to the Hall, the numerous seats of which were thinly sprinkled with gazing men. Abby made an appeal to them calculated to do honor not only to the female sex, but to the age and nation to which she belongs. With the most fervid eloquence did she plead for the afflicted of the human family—humbly identifying herself with those whose names had been cast out as evil, for obeying the teachings of the Gospel of Christ. Her address occupied most of the forenoon. In the afternoon the audience increased a little; a few of the female slaves broke their chains, and attended. Stephen then addressed them, and charged the guilt of slaveholding upon all the *party* and *sect* organizations of the North. This raised a Baptist clergyman to his feet in defence of his *sect*. There was quite an excitement created by the discussion between him and Stephen. Stephen proved his charges clearly, the preacher acknowledged himself ten years behind the times, declared his desire to know the truth, said he intended to "hew to the line, if the chips did fly in his own face," &c. The interest in the meetings increased. Stephen and Abby began to find homes both in the *hearts* and the *houses* of the people. On the second day of the Convention, a Dr. Prescott came on to the platform in defence of the Liberty party. He is a man of talent, and combines in his own person the whole assemblage of what James Boyle used to call "the devil's trinity"—*doctor, lawyer*, and *preacher*. He spoke near an hour, making as able a defence of that party as is common to hear; but was ill prepared to answer some of Stephen's questions. He was driven to acknowledge that he had been telling it about the streets that he believed Garrison was an infidel. Stephen made an eloquent defence of Garrison, mingled with scorching rebuke to his defamers. The Doctor arose to find a more comfortable position by leaving the house, declaring he could not stay to hear such *personalities*. Abby then asked his attention to a few things she wished him to hear. He halted in the aisle while she contrasted his *conduct* with *Christianity* in a manner that showed quite a wide *difference*. At candle-light the house was crowded, and Abby made good use of the time—apparently making both Democrats and Whigs rue the day that gave birth to their *sins*.

On the evening of the third day of the meeting the Hall was crowded to overflowing—Stephen occupied the time, and in the early part of his discourse he "Boarded the old ship Zion," (as the members of the Methodist Episcopal Church used to call her,) and it was soon very evident that he had attacked them in the right way. They floundered like dying eels, and if it were possible to deepen the disgrace of such a church its members would have done so that evening, for they acted more like "mad men" than they did like Christians. After he had exposed the enormous wickedness of the Methodist Episcopal Church, he took up the Seceders of Xenia, declaring that they admitted to their communionable persons who *legalized* slaveholding, when immediately from the back part of the house, there issued one of the most furious little shrill voices I ever heard. It came from a young-looking man, who gave Stephen the *lie*, and then *screamed* and *screeched* out, "stop! stop!"—"stop, I say, won't you stop?" It was my business to tend to the lights, and this called me to pass frequently through the different parts of the great "Mob," and when I passed near the young *mobocrat* who was screaming at Stephen to "stop," I heard a well-known physician of the place, who is called an Infidel, shaming this young man for such conduct, and telling him that they never had such confusion at any of their political meetings, as these religious people were making. I also took occasion to rebuke this young *mad man*, who was in such a violent fury that I thought the preachers would certainly be ashamed of him if he was a church member. He attracted my attention so much that I made inquiry to know who he was, and you may rest assured that it was more than I could do to keep a "long face" when I learned that he was a clergyman—the regular pastor of the Associate Reform Church of that place. His name is McCoy.

With these hasty notes I conclude. The ground is now broken in Xenia, one of the hardest sectarian places in the State. I hope it will yield a crop by next harvest.

VALENTINE NICHOLSON.

Hon. JAMES B. CLAY.

The United States Gazette of yesterday published a call, signed by twenty-nine persons, to the Whig citizens of the City and County of Philadelphia who are desirous of uniting and giving a Complimentary Dinner to J. B. Clay, of Lexington, Kentucky. This person, although he may be very honorable, and extensively enough known to receive this mark of esteem from the Whigs of our city, is not known by all. The writer does not know him, either personally or by reputation; but various rumors are afloat as to who he is. The people want to know. Is he the son of Henry Clay? Is he the person who took so conspicuous a part in the *mob* which, on the 18th of August, 1845, according to Cassius M. Clay, "rose in arms, overpowered the civil authorities, and established an irresponsible despotism upon the constitutional liberties of the Commonwealth of Kentucky?" Will some one answer?

Some twenty-five thousand of the above was circulated last week through the medium of the Ledger, (paid for.) The committee alluded to were in too much of a hurry. Some older heads took it in hand, and invited Clay when it was too late for him to accept it, without neglecting his business. We doubt their intention, though they make a formal offer. It has been hushed up as quietly as it dare be, and he goes home without his dinner. The Whig papers need no longer accuse the Natives of favoring mobs! We hope the Sun of this city will remind them of this new development.—*Penna. Freeman.*

Communications.

Letter from William Marriott.

WAKEFIELD COTTAGE, 10th month 15th, 1845.

MY DEAR FRIEND:—The National Anti-Slavery Standard has a claim upon my best feelings, as the pioneer of a moral, and in many of its aspects, of a religious enterprise.

And when it is remembered with sorrow that my lamented kinsman, Charles Marriott, was disowned by a Monthly Meeting of New-York, for the countenance and support which he was constrained by the law of divine love, to give to this publication—and the subsequent sanction of that alarming violation of the rights of conscience, through the management exerted in superior meetings, by a combination of slave-produce traders and consumers, in your "gain-devoted city" and elsewhere, I feel myself bound by my love of truth and my regard for outraged justice, to bear my humble testimony against this unhappy sacrifice of holy principle to unholy expediency. The moral wound, inflicted upon the character of the religious Society of Friends, within the bounds of that Yearly Meeting, neither suphistry nor declamation, nor yet the injurious ravings of insanity can readily heal. Disguise it as they will, the law of conscience rises up in condemnation of the deed, and the subsequent death of this good man, from the effects of bitter persecution, will rest forever as an incubus upon the unrepentant actors.

The course which our Orthodox brethren pursued, within the bounds of that Yearly Meeting, evinces clearly a disposition to advance, and tells in trumpet tones, that such an act, for such a cause, they would have been ashamed to perpetrate. Charles Marriott never left the religious Society of Friends, but "like a saint from his country, cast bleeding and torn," he has fallen a martyr to principle, a victim to religious empiricism. Faithful to the vital principles of this once religious Society, and true to the firm and energetic spirit of his Norman ancestry, he planted his foot upon the rock of principle, and "Malgré le tort," in spite of all the harm which faithless friends and bitter enemies could heap on his devoted head, he bared his bosom to "the peltings of the pitiless storm." It withered his manly form to dust, while unseduced and undismayed, his spirit passed away as the prayer of forgiveness fell from his quivering, dying lips.

Devotedly attached to the religious Society of Friends, the best interests of that Society was ever nearest to his heart, and when he saw through the eye of the spirit, that the loud profession of many of its active members was not based on principle, but on a time-serving, pro-slavery expediency, he sickened and died. The well-merited tribute, which the association of Anti-Slavery Friends has paid to his worth, is a cheering sign, among so great apostacy, that there is a remnant left, which have not bowed the knee to Baal; and on the shoulders of these tribulated ones—these mourners in our Zion, must rest the burden imposed by weak and faithless brethren. "Bear one another's burdens," and "be ye faithful unto death," are the sacred exhortations of those who were led by the Spirit of the Blessed Master, although your path of bitter persecution may be like unto His, "who came to his own, and his own received him not."

When the fiat of excommunication went forth against Charles Marriott and a few of his friends, the veil of the temple in many a heart was rent—that moral veil, which hung around the religious Society of Friends, and protected its well-established reputation for purity and piety, became a tattered shroud, revealing to the eye of many a sincere inquirer, the spiritual death that slumbered there.

This good man saw, as all its faithful members did, that the religious testimonies of the Society of Friends, cover the whole abolition or Anti-Slavery ground—that a sincere love of liberty and justice—a firm opposition to oppression and wrong, are among the first fruits of that spirit, which is wholly resigned to the teachings of the divine will—and when this truth as it is in Jesus, comes to have its legitimate influence, it will lead us to lend a helping hand to those of other religious organizations, or of those who are awakened to extend this righteous testimony upon the earth. For says the blessed Jesus of those who were casting out devils in his name, "Rebuke them not, for those that are not against us are for us." When immediate emancipation shall crown the Anti-Slavery enterprise, then, and not till then, can ample justice be done to those that fall in the contest.

The biographer and the historian, when "time has somewhat mellowed the memory," shall act the part of recording angels, and shall impress upon the heart of posterity a memento of their victims, and those who have opposed this cause, or have persecuted its pious advocates, will wear the crimson blush of shame. Perhaps more has been penned than worldly prudence or propriety would dictate, from my position relative to him, whose memory always warms my heart, but that faithful devotion to principle, which he maintained to the last, leads to forgetfulness of self, and his last expressions, "Remember the cause of suffering humanity,"—"do your duty, as I have tried to do mine,"—still strike upon my ear with undying tones, and bid us emulate his virtues.

"He has fought the good fight, he has finished his course, henceforth there is laid up for him a crown of righteousness."

With high esteem, and sincere respect for thy untiring and efficient devotion to this good cause, I remain

Thy friend,
WILLIAM MARRIOTT.

A Fugitive's Story.

OCTOBER 19, 1845.

Some time since a colored man, while seeking his way to a land of freedom, guided by the North star, called on me to write a narrative of his travels from the land of whips and chains, until he reached this point of his journey, for the information of his master; and now feeling confident that ere this time he is out of the reach of the blood-hounds, and has reached a land of safety,—that feeling that there is more protection for him under the lion's paw than the eagle's wings, we will endeavor to relate the substance of it, as we took it down from his own mouth, viz: He said his name was Peter Smith. He was born in the State of Tennessee, and he is now twenty-seven years of age, and belonged to a man by the name of Bryant Smith, who now lives in Ray county, State of Tennessee, who is sometimes called by the nickname of Mutt. He said that he had had it on his mind for several years, to leave his master and seek his freedom; that seven years ago, while his master was from home, to see some of his relatives at Chuckey, Jefferson county, Tennessee, he attempted to run away, but did not feel it safe in so doing, at that time, and accordingly returned. He has married a second wife, by the name of Amy Fraziers, who belongs to Nicholas Gibbs, and who resides six or seven miles from his master's plantation. All the opportunities he was allowed to visit his wife, was from Saturday night to Sunday night. His master was opposed even to that enjoyment; that he had passed a decree that if daylight caught him away on Monday morning, he should receive *one hundred lashes* on his bare back, and should not return again to see his wife; that on the 30th of June, 1845, while returning from his wife, on Monday morning, after day-light, anticipating his promised punishment, well knowing from experience what it was, and which the receipt on his back well shows, he turned to the woods and laid himself down and dropped to sleep, and slept about an hour. When he awoke, he concluded from what he had dreamed, that that was the time for him to make his escape from bondage, and accordingly arose and turned his face to the *North*, and commenced his perilous journey. He travelled unmolested that day, and at night met with colored friends, who took him in and sheltered him until morning, when he resumed his journey, being directed by his colored friends. He then travelled three days without anything to eat, and being driven by hunger, he ventured to take a piece of meat, and cutting his allowance off, he put the balance on a pole, and stuck the pole into a stump, out of the way of dogs, that the owner might get it again. He resumed his journey, and ventured to call at another house and inquire the way to a town. They suspected him of being a runaway, and attempted to take him, and presented a gun to his breast to intimidate him.—He made his escape out at the door, and ran to the mountain, near by, and evaded them that time. He struck up a fire and dried his clothes, which had got wet by a rain that day. He laid himself down, and slept until near day, when he was aroused by the noise of a whip-po-will. He arose and looked around, and discovered a man approaching. He immediately made ready to start, when the man ejaculated, "Now is the time, boys," and immediately gave chase, and as he ran, the man discharged a gun at him, but without effect, the ball, or slug, passing by him into the bushes. Next came the dog, and pursued him very closely, for a short distance, on the side of the mountain, when he deceived the dog by starting a large stone down the side of the mountain, which the dog followed, and he saw him no more. He resumed his journey, and travelled all that day, and at night called at a house and begged again for victuals; got some, and continued his journey, until he discovered he had missed his way. He inquired, and was set right; but was here suspected of being a runaway, and was molested, and compelled to flee, and loosing his provisions, and a fine hat, he was induced to return and endeavor to recover his hat by searching for it after the inmates were asleep, but searched in vain. He took a pair of new shoes instead, which served him a good purpose. He pursued his journey for several days unmolested, and without eating, until he again met with some colored friends, (slaves,) who gave him some victuals, and advised him to push forward; and, after travelling several days unmolested, he was again urged by hunger to beg subsistence, but soon apprehended danger, and turned away, and travelled on until he again found a colored friend, (a slave,) who gave him victuals. He here remarked that young slaves were not to be trusted—that they were more apt to betray the wanderer, and therefore he always chose the older ones for favors. He continued his journey again for several days, and when he came to a way-board path, would (if dark) climb the post, and read the directions; and, in one instance, (being dark,) he pulled the post out, and laid it down, read the direction, and set the post back in its place: found out he had missed his way, and went back a short distance, near a house, and hid himself in a briar patch, till seeing a little colored girl, he hailed her, and requested her to tell an old colored man who was near there, to come to him. Accordingly the old man came. He requested the old man to bring him victuals, but he persuaded him to come to the quarters with him, for they were all slaves there, and get dinner, for he thought there was no danger. With reluctance he did, leaving his bundle at a distance from the house, so as not to be encumbered with it in case of danger. He went into the hut, and partook with them, but soon became uneasy, and went to the door, where a white man met him, seized him by the collar, and secured him with chains, and set a blood-hound to tend him until night, when he gave him in charge of his old slave until morning: and in case he should escape, the old man should receive more than one hundred lashes on his bare back. They were thrown into an old lumber-house, and locked up. Besides he having a chain locked to one leg, the old slave taking the other end, put it between his legs, that he might guard it more securely. After the old man dropped to sleep, and before morning, he took the old man's knife from his pocket, and succeeded in picking the lock of his chain. He raised the floor with a harrow-tooth, and made his escape; but had reached but a small distance, when he heard the horn blow, and the blood-hound on his trail. He ran at full speed the distance of about six or eight miles, and came to a river. He stripped his clothes off and fixed them on his head and swam across. A short distance from the river he stopped, hoping they would give over pursuit, and feeling weary he laid down to rest; but had not lain long before he heard the blood-hound a short distance behind him. And being much alarmed, he leaped from his resting-place like a hare from its squat, and bounded through the woods with increased alacrity;—compelled to fly in whatever direction he could best evade the blood-hound. They continuing the pursuit, he crossed the same river three times before he completely evaded the blood-thirsty dog. And he found himself in the field where he had been before, which was about ninety-five miles distant from Mason and Dixon's line. But being much wearied, he was several days longer reaching it than he would otherwise have been.

But now he would inform his master, that it was his cruelty that induced him to undergo these hardships; but he would not return evil for evil. But if his master would come to Canada and visit him, he would treat him well, and give him an hospitable entertainment of a freeman. That when he should return home, he would be able to inform his mistress that slaves, if set free, could take care of themselves, and thereby prove to her that she was mistaken in supposing, as she often expressed, they would starve if set free. He also wishes to remind his master of the time that he beat him so unmercifully with a large oaken stick by the side of the crib, because, at that time he took the determination to leave him and seek his freedom; and now after a toilsome and hazardous journey, through the mercy of God, he can hold up his hands and pronounce the sentence, "I am a Freeman!"

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, NOV. 20, 1845.

A Voice from the East.

Massachusetts has aroused herself at last in earnest. That same voice, which, seventy years ago, was borne southward, and found a fitting echo in the impassioned eloquence of Patrick Henry, once more is heard, rallying the people in defence of Freedom. Not now, as then, does it demand an appeal to the sword for the redress of grievance, and not now, as then, will it find as ready an answer through the land. It calls upon the freemen everywhere, both North and South, to impose the barrier of an unconquerable *will* to the aggressions of a most hateful tyranny, and, though, but comparatively few will heed the warning voice, these few will be mighty in the power of the truth, and in the strength which earnest men must always have, who aim at great ends to be effected by moral means alone. One earnest man only, though he be poor, and feeble, in all that the world counts wealth and strength, can arouse a nation to its crimes or sufferings; what may we not expect when many men, the best and noblest of their country, have determined that they will submit no longer to a yoke that has so long galled them, and have put themselves at the head of a moral revolution, which cannot stop or go backward?

Such a revolution has Massachusetts begun. It has not its rise in any party, but those who have put themselves at its head, have forgotten their petty party divisions in the claims of their country. The wisdom which comes with a sincere devotion to the right, and a sincere hatred of Slavery, has overcome the selfish policy which would render subservient to a partisan movement, the first free throbs of the people's heart.

Does this nation know what Massachusetts is doing? Do the slaveholders know? Nay, does Massachusetts herself know, what power is at work within her, hurrying her on to a step, to recede from which would be base and cowardly—and to advance, as she must, is to take the incipient measures in a revolution, which can only end in the dissolution of the present Government? God grant that all her people may look with a steady eye at their present position, and its necessary result.

Shall not New-York respond to Massachusetts? The mass meetings in Concord, and Cambridge, and Faneuil Hall, are already followed up by meetings in various parts of the State. Our old and faithful agents are no longer the despised friends of a hated cause, but side by side with them, are working men whom the people delight to honor. Stephen C. Phillips, of Salem, has lectured twice in Boston, to crowded and enthusiastic audiences. John Gorham Palfrey, the Secretary of State, is out in the country, addressing the people in their primary assemblies. John Reed, the Lieutenant Governor, has pledged himself to do in his own neighborhood the work of circulating memorials to Congress, at which Abolitionists long ago served so faithful and so disagreeable—if duty can ever be so—an apprenticeship. The Anti-Texas committee hold their weekly meetings in Boston, and have already their organ, entitled the "Free State Rally and Texan Chain-Breaker"—a clumsy name, it strikes me, but names matter little, so that the work be done. From this paper we shall make some extracts next week, which we have not room for, this. In the meantime, we commend it to the support of all true lovers of freedom, in Massachusetts, or out of it; and all who have the means,—and who has not?—to make donations to assist the committee, can send their money to Samuel Downer, Jr. Boston, the Treasurer of the Committee.

Now, friends, to the work! Let us not be behind-hand in New-York. Let every one whose eye falls on this article, agitate in his own neighborhood, till just such a beginning is made here as Massachusetts has already commenced. We may not keep out Texas, the immediate purpose of our action, but a spirit is now working in the hearts of the people, which will not sink down again into apathy, and submit again quietly to a compromise in which all will be granted to Slavery, and, for the time, all lost for Liberty. We are recreant to the cause for which we have so long labored, if we do not now meet and mingle with the advancing hosts, who are at length aroused to the exigencies of the hour, and their own manhood.—G.

Speech of Wendell Phillips, at the Anti-Texas Mass Meeting in Faneuil Hall.

You told us, Sir, at the opening of this meeting, that Texas stood on the threshold, demanding admittance to the Federal Union. That I understand to be the precise point which our action is to touch. We come to rally our State to meet that emergency; to rouse the people to protest against her entrance.

Your words, Sir, recall to my mind an anecdote of one whose living image looks down upon us from these walls,—I mean, Samuel Adams. When once his wife told him she expected, that day, to come into the family, a colored girl that one of her neighbors had given her,—"*not as a slave!*" said the high-souled patriot; "if she passes *this* threshold, she leaves her fetters behind her!"

I hail this movement, friends and fellow-citizens, as one of kindred spirit. It says to Texas, standing at our door with her constitutional provisions for Slavery, "Only *free* women can pass this threshold:—only *free* men *ought* to dwell under this roof!"

I anticipate and advocate, in this movement, all that energy and moderation, which you, Sir, have invoked; but I confess the difficulty of being moderate, about *Slavery*, and in *Faneuil Hall!* (Applause.) It is hard to be moderate here—and as Luther said to Erasmus,

"To tread on eggs without breaking them."

It was the word of Wellington to his troops on the eve of Waterloo, "What will they think of us at home?" We are here, I trust, to put it under bonds, signed, sealed, and delivered to our Senators and Representatives, what we shall think of them at home; what we expect, and what only we will sustain; and if they do not resist the entrance of Texas as a slave State, I hope such a voice will go up to the Capitol from Massachusetts, as shall, if necessary, rouse its "very stones to rise and mutiny!" (Applause.)

I come, to-night, with various emotions to sustain the resolutions before you, and I share somewhat in the hope they express. But if it be *indeed* too late, there still are reasons why I wish to come again and again to Faneuil Hall, to protest against this deed of Texan Annexation. I believe that only in struggle can virtue live in a land like this, where Slavery is incorporated into the Constitution and Government of the nation.—Here, as on the Pontine marshes, sleep is death. One of those whose names have just been read to us as examples, has fallen from his high estate, a warning to us not to sit down in the lap of corruption. No, Sir, there is no safety but in battle array—there should be no slumber but on your arms.

I now hold in my hand a letter, part of a correspondence with the Secretary of this Commonwealth, who has just addressed us. It comes from the attorney of slaves in Virginia, fifty in number, the descendants of a woman of color who, two years after the adoption of our Bill of Rights, was stolen from the town of Southwick, in Massachusetts; and now, after the lapse of two generations, each handing down the memory that their mother was free, these, her posterity, ask a certificate of the State of Massachusetts, that the Constitution of 1780 was broad enough to cover the rights of the long forgotten slave of 1782.

God bless the noble hearts that framed it! They rest from their labors, and the blessings of their great work do follow them forevermore! The Constitution they framed in 1780 for the Bay State, in 1845 sweeps fifty human beings from the grasp of the Old Dominion, and places them beneath the broad shield of its own State Freedom. (Applause.)

I commend the example of that forlorn and enslaved family to the State of Massachusetts, during the darkness of national Slavery, through which she must struggle in order to preserve even her own freedom inviolate. Still, through the long night of forgetfulness to which they were consigned, have they clung to the little thread of tradition that bound them to the Hancocks, the Adamses, and the Otises of Massachusetts; and still, in like manner, let us hand down to our children, by the constancy of our protest, the memory of our freedom's birthright, and swear them upon her altar that they thoughtfully "bide their time," and omit no effort to take, at last, upon Slavery, a freeman's deep and abiding revenge! (Applause.)

I believe there is power in the continual testimony, even of a single individual, to do a mighty work for Freedom. One vote sent Oliver Cromwell to the long Parliament. Little thought the holder of that vote that his hand was to send Charles Stuart to the scaffold, in front of Whitehall; and, who that stands here to-night can say that his own is not the will, whose expression shall finally turn the chances of the lot? What then will be the moral might of the united voices of a State, in arousing the failing heart of a nation! "Divide the thunder into single tones," says the German Schiller, "and it becomes a lullaby for children; but pour it forth in one quick peal, and the royal sound shall shake the heavens!"

So shall it be with this Commonwealth. Let her pour forth her people's voice in one undivided note of protestation, without waiting till parties practice self-denial, or politicians become brave: moderate I would have it, with you, Mr. President, but most emphatic in its energy; "for the people, like the air, are never heard but when they speak in thunder." Clear, emphatic, and undoubted, I would our act might be; so as to claim and arrest the attention of all Christendom—so that, hereafter, when on the world's highways, we shall see the finger of scorn pointed at the United States with the taunt, "Behold the Republican hypocrites—the Texan slaveholders!" I would fain have it to reply, "not me!—I come from old *Massachusetts!*" (*Universal and enthusiastic Applause.*)

I hope much may yet be done to avert the disgraceful catastrophe. The idea of Annexation has come suddenly upon the great body of our people, like the sharp, quick crack of the avalanche to the Swiss peasant, on a midsummer's day: while to those who have long watched the formation and the decline of parties, and the progress of political intrigue, it has been the subject of long years of apprehension, till, at length, they could only hope that the mighty fragment might, at least, awaken the North by the shock of its descent. We have seen the North, meanwhile, engaged in driving Manchester from the market of Canton,—in sending ice to Calcutta, and granite to Louisiana,—while the green and gilded snake of Slavery has glided upwards, till from the top of the Capitol it hangs "hissing at the nobler man below." We have seen the allegory of the muck-rake of Bunyan, made a reality by men of our own times, who suffer the temptation of the sticks and straws beneath their feet, to divert their eyes from the freeman's crown that hangs above their heads. We have seen men spell-bound by the mean magic of place and gain, even while over the mirror of the present, steals the giant shadow of the coming despotism! (Applause.)

But I trust, Sir, we shall gather, in good time, a throng of earnest men, and defeat the project of Annexation in its latest stage. The throng present at this moment, so densely filling the floor of this hall, in spite of all the fury of the storm without, gives promise that our hope shall not go out in night. I trust the river-gods of the Connecticut, the sons of our Hawleys, our Ellsworths, and our Sedgwicks, will speedily be heard responding to the call now made on them. And when that spirit which first anchored in Plymouth Bay, the stern old heart of Puritanism, its cold high purpose, its remorseless determination, its iron will, girds itself for the conflict with the hot zeal of the fiery South—let who will, tremble, I shall cheerfully abide the result. (Overwhelming applause.)

It is to aggregate that spirit into one united and intelligible voice,—to gather together the isolated opposition of our land, and let it know how strong it is, that we are here to-night. Our work is the work of freedom: God bless it!—and help us to nurture our children to carry it on!

The history of the past does not discourage me. There has nothing happened that thoughtful men might not have foreseen. When, in the compromise of 1789, the South chose power, and the North bartered right for the certainty of gain, how easy to anticipate the overbearing insolence which would soon mark one party, and the truckling and shuffling policy, the "bated breath" of the other. The Roman girl, at the foot of the Tarpeian, asked the enemies' bracelets, as the reward of her treachery—why should we be surprised, that, like her, the virtue of the North lies smothered beneath the very reward it craved?

True, no partial efforts can save us now. The slave power is, and always has been, mighty in the land. It has scattered to the winds the mightiest parties—it has laid low the fairest reputations—it has thrown down the bulwarks of Saxon liberty, "covered with the hoar of innumerable ages,"—and now it looks on this last triumph as a check-mate.

God grant that it may overleap itself—and that this effort to rally all honest men to the conflict, may be crowned with complete success. (Loud and universal applause.)

Free Labor and Slave Labor.

Abolitionists need no testimony on this question, whether slave labor is not a curse to the country on which it is wasted. Reason, and observation alike, tell us that it must be so. It is well, however, to multiply facts, when we can do so, from the lips of witnesses who will not be branded as fanatics, or as promulgating "Abolition lies."

The following extract is from an editorial letter in the Baltimore Visiter,—a paper which is exercising a wider and deeper influence on the subject of Anti-Slavery in Maryland, than many people at the North are aware of:—

"Honeywood must contain, at least, twelve or fifteen hundred acres, surrounding a large showy and comfortable mansion, furnished in the real Old Virginia style.—The soil is, for the greater part, of limestone formation—all indeed except that portion along the bank of the Potomac river, which washes it for a considerable distance—and hence, is capable of high cultivation and a profitable yield. But, alas, it has, like other portions of the fine land of this section of Virginia, been cursed with slave-labor, the legacy of which is briars and thorns instead of corn and wheat. Were this large estate divided into six or eight farms in the hands of some Pennsylvania German, or New England Yankee, such as 'A Virginian' has told us of, as the regenerators of Fairfax county, whose sons (ay, and *daughters*,) would become producers as well as consumers, and workers instead of loafers, what a change would soon appear! The extent and glory of that change are well shadowed already by the result of the substitutions of free and paid labor for enslaved and unpaid labor, which have been made in other portions of this county. I allude to these facts as making up the *dollar and cent* argument for freedom—the argument addressed to the purse rather than the heart, and the one which has not been sufficiently relied on by the opponents of Slavery. I was very much struck with the remark of an intelligent farmer from Missouri, who was my fellow-passenger in the upward car-train, to this effect—that he thought the best way for the Northern opponents of Slavery to pursue for the removal of this curse—and he admitted it to be such—would be to come to Missouri, buy up her cheap lands, and demonstrate by the work of Anglo-Saxon muscles, the utter impracticability of the system of slave-culture. He further assured me that there has been a very strong tendency towards emancipation in the minds of the leading men of both parties—and that it was contemplated to bring the subject before the State Convention about to meet, and that it will certainly be introduced—how successfully he declared himself afraid to predict, 'now that the movements of Cassius M. Clay had been commenced in Kentucky, to the striking of terror into the hearts of the advocates of emancipation in Missouri.' The Constitution of that State has forbidden legislation on this subject, and thus its framers, to say the least, acted a more open and frank part than the framers of the Constitution of our own Maryland, who, with singular cowardice towards the truth, required an *unanimous* vote of the Legislature—thereby putting in the power of one slaveholder, the owner of no more than one superannuated slave though he be, to stubbornly forbid justice to the slave and prosperity to the master, and the only hope of the State!"

The National Anti-Slavery Bazaar.

This is to open at Faneuil Hall, Boston, December 22d, and to continue ten days, to the second of January. The prospects are good, and if the friends of the cause are diligent in preparation, there is no doubt that the attendance will be very large. From all parts of the free States, we hear an announcement of intentions to be present. The committee request us to notify that the sooner contributions can be forwarded for the Liberty Bell, the better. And they hope to welcome friends from New-York city, and State, to co-operate with them on the occasion.

With thanks for the cause's sake to all who have aided the enterprise thus far, the committee ask the aid of others, in supplying materials to be manufactured by those friends who have time and talents to give, but not money.

Preparations are being made for a SHOE table, a TOY table, a table for AUTOGRAPHS and CURIOSITIES, (for which many most valuable donations have been received,) and a BOOK TABLE, and a TABLE for SHELLS.

Donations of money, and materials of all kinds, particularly such as will supply these tables, will be of great use at this time. The committee ought to receive warm support from all who, while they love their country, have, at the same time, foresight enough to presume that such efforts, continued from year to year, are all that can save us from national disgrace and ruin. This is the twelfth of the series of Fairs which have been so signally instrumental in keeping the idea of duty alive in this country. May it be, as it ought to be, the most successful. Let the agents of the Anti-Slavery cause, wherever they are, make it a part of their business to sow the seeds which shall spring up after their departure from a town, in aid of this Fair; by which, if six thousand dollars could be raised, the support of many agents could be ensured.

It is no spasmodic effort, but a strongly-principled, economically-planned, and judiciously-conducted movement, by which to keep in the heart and eye of the United States, the idea and the standard of their duty to freedom. As it deserves the aid of all, if confidently calls on all for their co-operation.—c.

A PERTINENT QUESTION.—A correspondent of the Tribune, writes the following very sensible letter to the Sun. The Sun makes no reply:

To the Editor of the Sun:

Under the head of African Emigration, in Saturday's paper, you said that the religious journals must make up for the short-comings of their secular contemporaries, and, from abundant sources of information, keep before those of African descent the advantages of going home and entering into new existence of really self-governing freemen. We would humbly ask you what is one's home? If it is not where he is bred and born, where is it upon this earth? You are, as for yourself, we know, very faithful in hammering the steel, but the sparks are not very effectual in this region of our country.

A DESCENDANT OF AFRICA.

Charles T. Torrey.

The Baltimore correspondent of the Boston Atlas says:—

"It was hoped, that the painful case of Charles T. Torrey would have warned others of the danger they run, and deterred any one from undertaking a similar work. It was especially to be desired, that nothing of the kind would be attempted at this time, because the inevitable effect of it must be to defeat every application for pardon for Torrey, who is said to be quite unwell in prison; his body and mind both suffering from his confinement, and whose recovery at all, unless he soon be freed, is every day getting to be more and more doubtful. There was an effort about to be made in behalf of Torrey, and it is not improbable that it would have been successful. A very proper letter, so I hear, has been addressed to the Governor of Maryland, by several distinguished men of Massachusetts, (among them Governor Lincoln, Mr. Childs, and others of the State Senate,) and this letter would most likely have been backed up by a very earnest application from this city, asking the interposition of the Executive clemency. But this arrest of Innis, and the circumstance of his connection with Torrey, will be sure to defeat any such application. So that it is very probable, the work which Innis undertook will end in placing himself in the Penitentiary, and keeping poor Torrey there."

The Spirit of Chivalry.

"I heard the keeper of a Kentucky prison say that he would cut any man into pieces, even in Cincinnati, that would attempt to take a slave from him that he might have arrested, and added, with a great boast, that "two Kentuckians were at any time able to whip three Northern men," and wished to have an opportunity to cut the throats of all the Abolitionists in the United States, and that he would employ the largest and sharpest bowie

Quarterly Meeting of the Norfolk County Anti-Slavery Society at Dorchester.

This was a small but most choice and cheering gathering of the long tried friends, and self-sacrificing adherents of the Anti-Slavery cause, at which it was our privilege to be present on Friday last. It exhibited to our mind, the most sublime and encouraging spectacle that this world can present to the vision of such as love humanity:—the few who, among the defections of many, "have found grace to be faithful." The resolutions, which we have not yet obtained, were of the same determined, unyielding, judicious, energetic, and uncompromising stamp, which has ever characterized the proceedings of the Norfolk County Anti-Slavery Society, and were advocated by Messrs. Edwin Thompson, Increase S. Smith, L. Moody, Wendell Phillips, Charles L. Remond, and W. L. Garrison and others, with a fidelity to principle, and a power of eloquence which the world might well be challenged to surpass.

When one of the eloquent speakers went rapidly over the causes of encouragement in the history of the past, which, if we needed the stimulus of *success* to enable us to do our duty, might well cause us to feel that we would "offer no other prayer to the divine mercy, than that our *next* ten years of toil may be blessed as our last has been,"—we thought he omitted, through modesty and self-forgetfulness, the strongest ground of cheer—the fidelity of the few, faithful, and life-devoted friends of Freedom in Norfolk county and vicinity. "Not by might, nor by power, but by *my Spirit*, saith the Lord of hosts!" And if ever we saw a living manifestation of that Spirit, it was when the voice of eloquence to which we have alluded, said, "No matter what becomes of us, so the cause be promoted by our continued and unreserved surrender to its claims. I hope the ranks of opposition to Slavery will swell so high, as to make us all invisible;—as to submerge even the tall crest of him, (alluding to Garrison,) who was the first, and is ever the foremost to rally them!"—and there rose a voice of cheering from that little band, almost every man of whom had, for the cause's sake, lived for the last fourteen years in the midst of toils and trials of the severest kind, remaining true through them all, and never more so than in this generous burst of their long-accustomed self-abnegation.

The words which Shakspeare has made as real to us as if they had indeed been those of the Fifth Henry, on the field of Agincourt, rose thereupon, involuntarily, to memory:

> "Ye are but warriors of the working-day—
> Your gayness and your gilt are all besmirched
> With painful marching in the dusty field;
> But God be praised, *your hearts are in the trim!*"

The kind and thoughtful hospitality of the Dorchester friends, had provided a simple and elegant collation at noon; and late in the evening the meeting adjourned, all feeling that it was good for them to have met.—c.

This Week's Paper.

We have no room to particularize each article in the paper of this week, but may say at least that it has variety enough to suit all palates. The clever article from the "Covenanter" on the Constitution, no one, I trust, will pass over. The excellent letter of Valentine Nicholson, is good reading. The feeling and earnest one of William Marriott, I need not ask attention to. Its manly tone may subject him to some persecution in Society, but the punishment will be theirs who dare to inflict it, and not his who is honored by its reception. The "Fugitive's Story," is taken down from the lips of the poor slave, by a friend. It was done at the request of the slave himself, who wished to send it as a letter to his former master. The friend who wrote it, has asked its insertion in the Standard, thinking that many others beside the slaveholder might be interested in it.

HOPE FOR THE CHURCH.—The Presbyterian Church in Goshen, in this State, has excommunicated four of its members for the heinous sin of carrying milk to the railroad depot on Sunday. The day will yet come, if we will be patient, when selling human beings on week-days will be treated by "these Christians" as a misdemeanor.

THANKSGIVING.—Gov. Wright has appointed Thursday the fourth of next month, as a day of public Thanksgiving. The Governor has neglected to direct in his Proclamation that thanks be returned in all the churches for the now almost certain extension, and perpetuation of the divine institution of Slavery, through the pious efforts of the Democratic party.

LATE FROM MEXICO.—Thirteen days later dates have been received at New Orleans. The only news of any importance is the probability, according to the Mexican papers, that there will be no war between that Republic and the United States.

This Week's Paper.

FOURTH PAGE.—*Poetry:* Passing under the Rod. Ideal Sorrow. Life's Work. *Miscellany:* Marie; or, Slavery in the United States (*continued*). Ahmed's Letters. O'Connell at Derrynane. Wrexham. Suffrage in Connecticut. African Lawgiver.

FIRST PAGE.—*Peculiar Institution:* Scene in a New Orleans Slave Market. "Slavery as it Is." *Selections:* The Elective Franchise. A Protest, &c. Address to the Professors of Christianity in the United States.

SECOND PAGE.—Education in Virginia. Letter from Valentine Nicholson. J. B. Clay. *Communications:* Letter from Wm. Marriott. Escape of a Fugitive.

GENERAL INTELLIGENCE.

Foreign.

Very late from Mexico.—The Somers, and Mississippi have arrived at Pensacola. The latter brought important despatches, duplicates of which were also sent by the Princeton, and both steamships were directed to sail with the utmost speed for Pensacola. At last accounts, the Princeton had not reached the latter place, although she was seen by the Mississippi on her second day out. The curiosity to hear from the Princeton, knowing that her communications were important, was gratified yesterday. The McKim, from Galveston, passed her, thirteen miles from the Southwest Pass, and yesterday came up with her passengers, among whom was Mr. Perrott, bearer of despatches from the city of Mexico, who proceeded direct to Washington. We were fortunate in having a free conversation with Mr. Perrott, from which we gathered the following particulars, the most important of which is his decided conviction that all existing difficulties between this Government and Mexico will be amicably adjusted.

The Mexicans begin to think that the United States are their best friends after all. A great change in this respect has taken place within the last six weeks. The improved feeling is common to all parties. It has been brought about by the late difficulties with the French Minister on the one hand, and the protest of the British Minister against the proposed revision of the Santa Anna contracts by the present Congress. The French Minister, it seems, has had a personal rencontre at the Theatre with a Mexican magistrate by the name of Otero. Blows passed between them, and such was the popular excitement, that Baron Cyprey had to protect himself by a guard in front of his residence. A note from the Government subsequently informed him that he must quit the Capital.

In regard to the British protest, it seems that the last Mexican Congress declared, that the acts and contracts of Santa Anna should be revised, and certain ones annulled. The duty of revision devolved upon the present Congress. But the British Government, through its Minister, has notified Mexico that it will hold her to the performance of all contracts and agreements made with British citizens. Mexico, of course, is forced to yield with the best grace she can. The consequence is, that the revision, which had been transmitted to the President for his sanction, will probably be retained, and thus fail of becoming a law. These, with the thousand and one domestic difficulties, that now convulse Mexico to her very centre, all combine to set the people and the Government in a more friendly position towards this country.

The presses opposed to Government are fierce, even to malignity, and a speedy revolution, with an overthrow of the powers that be, is expected daily. Paredes, it is said, has several thousand troops within 120 leagues of the Capital, all prepared for such events as may transpire. Herrera's power is dearly held, and will be as brief in its existence as it was brilliant in its origin. Mexico has yet too much blood to flow in civil war, to spare any for foreign contests. Robberies and murders are more frequent and bold than ever, and the Government has not the power to put them down. The tenor of the despatches is unknown, but they can be inferred from the above.

The indemnity, of which so much has been said since Mr. Shannon's return, it would appear Mexico has paid. According to the correspondence of our Government with its agents, the payment was made on the 27th Aug. 1844; whereas a copy of the receipt, certified by the United States Agents, bears date the 20th September, 1844. Mexico seems to have paid the indemnity in good faith, and the amount, though it never found its way into the United States' Treasury, must be paid therefrom to the claimants.

The Mexican Government have effected a loan of half a million.

Antoine Fernandez Monjardin has been elected Minister of Public Instruction.—*New Orleans Tropic, November 3d.*

Very late from Texas.—The steamship New-York, Capt. Phillips, arrived last evening from Galveston, bringing us papers from that city of Saturday last, the 1st instant.

The *Civilian* says that the 300 dragoons to be stationed at Austin, under Major Fauntleroy, have no doubt reached their destination. They crossed the Brassos, at Nashville, on the 2d of October.

The returns are not yet all in of the vote upon the adoption of the Constitution of Texas, but there has been no serious opposition heard of from any quarter. In Lagrange precinct, the vote upon Annexation was 251 in favor of it, and only 2 against it.

Generals Rusk, Lamar, and Houston, are the most prominent candidates named to represent the new State in the Senate of the United States.

The *Civilian* announces that Mr. Saligny will positively re-visit Texas previously to returning to Europe.

Not a word by this arrival do we have from the troops at Corpus Christi, to indicate any change in the health of the soldiers, or their habits of activity. There is not even sufficient prospect of a fight for them to talk about. Business continues animated, Mexican traders arriving and departing freely. The *Galveston News* says that Major Hays and Captain McCullough, with their companies, well mounted, are now on an expedition to the Rio Grande.

The *Lagrange*, (Fayette County) *Telegraph*, mentions that during the night of the 12th ult. the town of Gonzales was visited by a party of horse thieves, and twenty of the finest horses in the place were stolen. It is not known whether the party were Indians, Mexicans, or white men, but the former bear the burden of suspicion.—*N. O. Picayune.*

Correspondence of the Philadelphia Exchange.

CAPE HAITIEN, October 15.

The British brig Apollo arrived here on the 11th from Liverpool, having touched at Port au Platte. The cargo, after some delay, was allowed to be entered at the custom-house by special "favor," but ten thousand dollars in Haitian paper, remitted by a merchant of Port au Platte to his correspondent here, were seized by Government, pursuant to the law lately published, forbidding all commerce with the Spanish port.

All communication with the Spanish port, of whatever nature, is now forbidden under the severest penalties, and under date of the 5th, Government orders all foreigners to leave that part of the island within one month, on pain of being considered accomplices in the insurrection. It has, however, no power to make this order known to the parties interested.

Three or four of the largest national vessels are now undergoing repairs. This will delay the expedition against the Dominicans somewhat, as the army will not march until the fleet is ready to sail.

The commissioners sent some months since to France for the purpose of obtaining, if possible, some reduction and an extension of time on the French claim, have returned without effecting anything.

Coffee, in the face of the increased duty to commence 1st of November, has now risen to 17 cents. This continual rise is partly owing to scarcity, and partly to the depreciation of the currency from the constant new issues of paper.

From St. Domingo.—By the brig Huntress, Captain Baker, from Porto Plata, 24th October, we learn that the Dominican fleet of five schooners had left the above port on the 19th to make an attack on Cape Haytien; it was also rumored that a force of 4,000 troops were on the frontier to co-operate with the fleet.

General Items.

From the Washington Union, (Official Organ.) Nov. 6.

Conclusive Views of the Administration.

THE WHOLE OF OREGON, OR NONE—this is the only alternative as an issue of territorial right. We wholly deny the break in the American title at latitude 49 degrees. We hold that our title from 42 deg. to 54 deg. 40 min. is one title, and, as we believe, a perfect title against all the world. As the question has been discussed for a quarter of a century, between us and England, we are not aware of one argument—scarcely of one phrase purporting to be an argument—which carries our title up to 49 deg. and there stops. We claim as matter of right, the territory drained by the Columbia river. In the view of the law of nations, this territory, being unoccupied, has its distinctive character and unity as one region, in the fact that it is so drained. And, as one region, we either own it, or we do not own it.

Away, then, once for all, with such nonsense as "the claim of England, north of 49 degrees, is better than our claim!" Let us at least know clearly, and state accurately, what we do in this matter. If it have ever been deemed expedient (as matter of compromise, and to hush up a dispute,) to give away to England a certain portion of that land, all of which we consider ours; or if, from any other motives of high national concernment, it may have been deemed wise to compromise the question of possession, let us say so, and put our past action on that ground. But let us make no attempt to clonk our policy under a pretended inferiority of our title to the land so sacrificed. No such pretence can save us.

Again, we must speak to the Democratic party of the United States. But we dare to hope that many a liberal Whig will feel the force of the appeal which the interests of his country will make to his patriotism on this important question. We especially address ourselves, however, at this time, to the Democratic party, because of the peculiar circumstances which have connected them in past times, with the question of Oregon. They became peculiarly connected with it by their public avowals near eighteen months ago. The Baltimore Convention expressed the deepest interest in the territory of Oregon. In the canvass of the presidential election, the same decided sentiments were manifested. The President's first prompt, strong, manly word, in full response to that convention, was, "to the Oregon our right is clear, and unquestionable."

Let that word be spoken again by the man whom millions of freemen have called to occupy the "great central post of the civilization of popular power," and who doubts but that the democracy of the whole Union will repeat it—with a full determination to stand by the rights of the country? When that word goes forth from the constituted authorities of the nation, "Our right to Oregon is clear and unquestionable," who doubts that it will go through the length and breadth of the land, and that it will be hailed, as it goes, by the Democratic party, with one unanimous amen? And what then? We answer this then—the Democracy of this country will stand to its word. It will not flinch. Nor will the honest, patriotic, and determined Whig flinch, either.

We observe that several journals are greatly occupied with rumors of a proposition submitted, or about to be submitted, by the English Government, that Oregon shall remain for some twenty years longer under the stipulations of 1818, in the joint occupation of the two nation, with the understanding that, at the close of the stipulated period, the Oregon colonists may decide for themselves whether they will then exist as an independent nation, or whether they will belong to the United States, or to England. A few days ago we took occasion to show how this theory of joint occupation works in practice. We then showed that it resulted through the surreptitions agency of the Hudson Bay Company, in the extension of English law over the whole unoccupied territory, while every measure recognizing the American citizens there as our citizens, and as entitled to the protection of our laws, had been regarded in England, at least, as violating the treaty stipulation. In our judgment, it is full time that this state of things should cease. We believe that Congress will so decree. On the subject of the rumored proposition to which we have alluded, we quote with pleasure the following just sentiments from the French journal in New-York, the *Courier des Etats Unis.* They are entitled to the more consideration as the sentiments of a comparatively disinterested third party.

"Let not the Americans," says the *Courier*, "be deceived. All that England wishes, all that she aims at, in presenting this proposition, is to gain time. Of what interest to her is a sojourn of a few years in Oregon?—What she desires is a permanent position on the Pacific shore of the American continent. We may rest assured that she will not risk the chances of this hazardous proposition, unless she counts on the new elements which the lapse of twenty years cannot fail to bring into the question, and, if need be, on the weight of her gold scattered by hands full in Oregon, to incline in her favor the doubtful balance of decision, when the hour of decision shall sound."

How much these considerations are emphasized by the presence and the agency in that region of the great corporate organization to which we have alluded, is but too manifest. We hold, with the *Courier*, that such a proposition from England can be no more than a proposition to gain time. And now we say, once for all, that we know of no evidence whatever, that any such proposition has been, or will be, submitted by the British Government.

Meanwhile, the question must come up in the next Congress, "What shall we do in relation to our citizens in Oregon?" And we have no doubt that the patriotism of Congress will answer, in view of all the facts—recognize them, protect them, establish communication with them, and extend to them a participation of our own free republican Government.

Anti-Capital Punishment.—The following are the Resolutions of the National Society of opponents of Punishment by Death, adopted at the meeting in Philadelphia on Wednesday evening—Hon. GEORGE M. DALLAS, Vice President United States in the Chair:

Resolved, That in assembling at this time to concentrate and invigorate the exertions of the opponents of Capital Punishment generally, we are cheered with the indications afforded us that this subject is taking a deep hold on the public mind, and we confidently trust that a spirit of inquiry has been aroused which will not sleep until that revolting engine of cruelty, barbarism, and vengeance, the gallows, shall be banished from our country, and ultimately from off the face of the earth.

Resolved, That the evils of Capital Punishment are not measured by the number of guilty, and of innocent men who are annually put to death on the gallows, but on the contrary extend to the living as well as the dead—to those whose sympathies are shocked by the perpetration of judicial homicide, and those whose sensibilities are blunted by its contemplation—to those whose feelings are tortured by the agony and shame occasioned by the death of a relative or friend on the gallows, and those who shudder at the thought that Christian men and magistrates are daily engaged in procuring victims for the executioner. In short the shadow of the gallows falls darkly over the whole face of the land, hardening the hearts, and nerving the arms of the wronged, the despairing, the revengeful, and pointing ever to evil as the natural and proper recompense for evil, to be dealt out by the individual, where the State has not provided for its infliction.

Resolved, That we demand the abolition of the gallows as essential to the security and sanctity of human life, now subjected to the double peril of the assassin's weapon, and his perjured accusation—to the felon's nefarious plotting, and the tangled web of baleful circumstances, which have often sent an innocent man to the scaffold, without the aid of a single intended falsehood. Never can life be comparatively safe from human passion or human error, until it shall be established as the law of the land, that He who gave it can alone take it without usurpation, mistake, or crime.

Resolved, That we recognize in the gallows one of the strongest supports of duelling, of private revenge, and of national wars; and can never rationally hope for the cessation of wholesale or casual slaughter, while the law lends its sanction to the taking of human life, and religion is successfully invoked to hallow the work of the hangman.

Resolved, That the instances continually occuring of murderers, and other flagrant criminals escaping conviction of their misdeeds, through the increasing reluctance of juries to doom men to death except on the most positive evidence, not merely of the fact, but of the unpalliated atrocity of their guilt, with the frequency of new trials, disagreements of juries, &c. are calculated to destroy the faith of the community in the certainty of public justice, and to strengthen in the hearts of the depraved, the hope of impunity for crime; and we call for the abolition of the gallows as the only means of restoring certainty, promptness, and inflexibility, to the administration of our criminal laws.

Resolved, That the general and growing aversion to, and discontinuance of *public* executions, after they had been cherished and regarded as salutary for hundreds of years, is a striking evidence of the inutility and mischief of *all* executions whatever; and we demand the substitution for the gallows of penalties which our lawgivers and administrators shall not be afraid, or ashamed to let the public see enforced and executed.

Resolved, That we exhort every friend of our cause to consider himself enlisted, and specially commissioned to aid the great work wherein we are engaged, by taking at least one cheap periodical, or series of tracts devoted to the overthrow of the gallows, and to keep, at least, one standard work advocating the same beneficent reform; and we entreat each to write, if he has not a printed form at hand, a petition to Congress, or the Legislature of his State, for the abolition of hanging, circulate it for signatures, and transmit it promptly to its proper destination.

According to the Faithful *Watchman of Zion*—the organ of the Orthodox German Jews—there are in Italy, 50,000 Israelites; in Holland and Belgium, 80,000; in England, 30,000; in Denmark & Sweden, 5,000; in Russia, 60,000, in Poland, 1,500,000; in Hungary, 160,000; in European Turkey, 300,000, and in other parts out of Europe, about one million. There are at present in Galicia 234 large Synagogues, and 100 smaller ones (Schulen) in Hungary, (all places of worship inclusive,) 142; in Moravia, 52; and in Bohemia, 39 large synagogues. Minyanim are not allowed in Galicia except by special license of the departmental authority. Among the 80,000 inhabitants of Bagdad there are at present 10,000 Jews. Twenty years back, before the Plague swept away two-thirds of the inhabitants, Bagdad numbered twice as many Jews.

Virginia Annual Conference of the Methodist Episcopal Church, South.—The annual session of this body convenes this evening, at the Methodist Episcopal Church in this city. This being the first session since the separate and distinct organization of the Church, South, an unusually large attendance of ministers is expected on the occasion. Besides the members of the Conference, about one hundred in number, some twenty-five or thirty ministers attached to the Baltimore and Philadelphia Conferences, but who side with the South, are expected also to be in attendance. Bishop Andrew will preside over its deliberations.—*Norfolk Beacon, Nov.* 12.

American Democracy.—Notwithstanding the levelling character of our civil institutions, the absence of all hereditary titles and entailed estates, the unimpeded way of all God's nobility to their birthrights, whether born within walls of marble, or of logs, we Yankees, like other men, are aristocrats by nature. The principle is seen operating in our cities, forming exclusive classes, organizing sects, building churches to fence in the "gentility" from the intrusion of the vulgar herd. Multitudes of men, who sprang at once from penury to opulence, feel it to be the height of their ambition to escape from the relations of their own kith and kin into this enchanted circle of respectability; and they are received. Another class is found among us who, despairing of elevation by wealth, are willing, for the sake of admittance, to enter by grace, and form the *canaille* of this exclusive grade in society.—*New Englander.*

Railroad from Charleston to Texas.—The City Council of Natchez have called a meeting of the citizens of that place, for the purpose of inviting an examination into the expediency of extending the great line of Atlantic Railroad, commencing at Charleston, S C. and ending at Montgomery, Alabama, so as to strike the Mississippi at Natchez. "The immense trade and travel," says the *Free Trader*, "which will soon be setting towards Texas, will make a project of this kind not only feasible, but perfectly practicable, of great convenience to the public, and profitable to the stockholders."

Hayti—Failure of the Black Government there.—We understand that Mr. Hogan, who recently returned from a secret expedition to Häiti, to which he was ordered under the administration of Mr. Calhoun, has presented a long and elaborate report on the condition of the Black Government in Häiti, and which will accompany the President's Message to Congress. The substance of this report consists of an historical sketch, extending many years back, of the progress of the negro race in Häiti, and their utter incapacity for self-government. We are also informed that a project is on foot amongst the Spanish population of that Island, or the white inhabitants, for the purpose of reducing the blacks to obedience, and that some proposition for aid has been made to the United States Government. The whole document will be a curious *expose* of the condition of Häiti, of the inferiority of the colored race, and their positive incapacity for self-government.—*Herald.*

The Mexican Indemnity.—The New Orleans Tropic states, as a piece of information, that "The indemnity, of which so much has been said since Mr. Shannon's return, it would appear, Mexico has paid. According to the correspondence of our Government with its agents, the payment was made on the 27th of August, 1844; whereas a copy of the receipt, certified by the United States agent, bears date 20th September, 1844. Mexico seems to have paid the indemnity in good faith, and the amount, though it never found its way into the United States' treasury, must be paid therefrom to the claimants."

This statement is founded on misinformation, as we are advised. We cannot understand that the instalments have been paid by Mexico; and, therefore, we do not see the obligation on the part of the Executive of the United States, conformably with the law of Congress, to pay the Mexican claimants. On their account, we sincerely wish that the amount of the instalments was snugly in their pockets.—*Washington Union, November* 12.

Important Arrest of Abolitionists.—About dark last evening, (24th ultimo) a white man, by the name of William Fislar, who says he lives in Lincoln county, (Mo.) and an old free negro man, called Richmond, who has been living here a long time, were caught by Captain McDonough, just as they were pushing off in a skiff, with a slave, belonging to Mr. Carle, which they were about to convey to Illinois. Two other negroes, supposed to be slaves, were on the shore evidently waiting to be conveyed across, but on seeing the others arrested, took to their heels and escaped. Captain McDonough has been for some time on their track, and might have arrested them even sooner, but he preferred waiting until they were in a condition when their guilt would be beyond doubt.—*St. Louis Republican.*

Rumored Difficulty.—A report gained circulation on Saturday and yesterday, that a difficulty had occurred between a distinguished member of the Baltimore bar, and an officer in the Custom House, who has been of late frequently before the public in the partisan newspapers, and that a duel was to come off in consequence of the "flare up." We made some inquiry as to the truth of the report, but could not learn anything to be relied on, further than that some sharp words had passed between the gentlemen, but we trust their good sense will prevent them from resorting to the "code of honor," for the purpose of settling their grievances.—*Baltimore Sun.*

We mentioned, some days ago, says the *Baltimore Sun*, that apprehensions existed that the Baltimore pilot boat, "Fell's Point," had been lost, and all on board perished. We are sorry to say that the apprehensions now amount to a perfect conviction that such is the fate of the vessel. When last heard from, more than a month ago, she was laying to on the edge of the Gulf Stream, and the supposition is, that she has been run down by some large vessel scudding in the gale, in which she is presumed to have been lost. The "Fell's Point" was a fine vessel, of about eighty tons burden, and had on board, when last heard from, the following persons:—John Cost, Peter Strebeck, John Bennett, John Morrison, pilots; Daniel Small, an apprentice, and three colored men, whose names we could not learn. They were all young men, and all single, except Mr. Cost, who was married, and leaves a family. Mr. Strebeck was part owner of the boat. It is stated that this is but the fourth pilot boat that has been lost out of Baltimore within fifteen years.—*Globe.*

Arrest of Ole Bull.—The Philadelphia Gazette gives the circumstances which led to the late arrest of Ole Bull. The editor says:

"A contract was made by an agent of Ole Bull, with Mr. William E. Burton, of this city, for Ole Bull to play four nights at the Arch street Theatre. Mr. Burton agreed upon his part to furnish a full and complete orchestra to accompany Ole Bull.

"Ole Bull came to this city from Boston, to fulfill the engagement, bringing with him Signor La Manna to conduct the orchestra. Upon his arrival, Mr. Burton found he could not procure the orchestra, (they being otherwise engaged,) and wished him to play with a piano accompaniment, which he refused to do. He thereby was at considerable expense in coming to this city, fully prepared to fulfill the contract. Thus the matter stood for more than a year, until a few days ago, in Baltimore, Mr. Burton had him arrested just as he was leaving his hotel for the purpose of performing at his concert."

Seventh-day Baptists.—A church of this denomination was organized in this city on the 9th instant, with appropriate exercises. After a sermon by Elder William B. Maxson, the right hand of fellowship was given by Elder W. B. Gillett; Address to the Church by Solomon Carpenter, Prayer by Elder Alexander Campbell.—A mission has been determined upon by this people to the Abyssinians, in Eastern Africa, and it is expected the Missionaries will depart soon for that country.—*Tribune.*

The Mexican Congress passed an act some months since, authorizing the Government to contract a loan for the prosecution of the war in Texas; but so many conditions were annexed, that every one foresaw at once that no money could be obtained on such terms.

On the 15th of September last, another act was passed, in substitution for the first, which leaves the Executive almost unrestricted as to the means of obtaining the sum required—namely, fifteen millions of dollars. The loan may be obtained, in whole or in part, either in Mexico or elsewhere, and in amounts to suit the convenience of the Executive, provided merely that the terms be "*as little burdensome to the nation as possible.*" The Executive is also authorized to keep secret from the other branches of the Government any circumstances connected with the loan, which it may judge proper not to communicate.—The amount of interest to be allowed is not restricted; and any revenues of the State may be mortgaged for the payment, which are not already otherwise so appropriated.—*Union.*

Two negroes, convicted of a gross outrage on the person of a female in the vicinity of Staunton, Virginia, have been sentenced to be hanged. Wm. B. Johnson, a white man, concerned in the same outrage, has been sentenced to forty-two years' imprisonment in the Penitentiary.

Negro Tom, convicted a few weeks ago in Kent county, Maryland, of the murder of Mr. Roe, has been granted a new trial. Negro Sam, tried in Queen Anne's county last week for participation in the murder, was acquitted.

Emigrants for Liberia.—The Norfolk New Era says, that on Monday evening the steamer Osceola brought down, and put on board the ship Roanoke, one hundred and forty-seven blacks, men, women, and children, designed to be transported to Liberia, by the Colonization Society. These people were liberated by will, by two estates in Virginia, that of Beckus and Hooe. They were well provided with clothing and agricultural implements. The Roanoke would, it was thought, sail yesterday.—*Baltimore Sun.*

The Mormons.—James Arlington Bennett writes from Nauvoo, Oct. 23d, that he had met, by invitation, and was introduced to all the Apostles by their President, Mr. Young. The subject of discussion was their exodus to *California.* The place of destination fixed upon at present is the Bay of St. Francisco, on the Pacific Ocean. Everything is settled, and the whole Mormon people, or the great majority of them, will take their departure from Nauvoo about the 10th of May next, leaving all their property, sold or unsold, behind them!

Anti-Rentism in Pennsylvania.—An anti-rent meeting was held at Lancaster, a few days since, at which Dr. George B. Kerfoot presided. The following preamble and resolutions were adopted on the occasion:

Inasmuch as the issue is again raised by the representatives of the old feudal ground rents against the liege people of Lancaster, to exact from them the rent charges which have been invalidated by a dereliction of duty on the part of the ground rent claimants:

We do solemnly protest against the execution of any process under pretext of law, unless such process is issued and qualified by a clear and defined legitimate procedure.

Therefore, be it Resolved, That any gratuitous assistance rendered by any citizen of Lancaster, whether as a private individual, to the exaction and procurement of such rent or rents, is uncalled for under the circumstances, and prosperity of our city, and is calculated to rob, under color of law, our most worthy poor fellow-citizens of their humble dwellings.

Suspension of a Clergyman for Heresy.—Rev. Mr. Graham, a prominent divine, was recently suspended at Ripley, Ohio, by the Synod of Cincinnati (the new school Presbyterian Church) for the offences comprised in the following charges:

1. He teaches that according to the Jewish law, the slave was not reckoned as a man or woman, but as property. 2. He teaches that the master had the right to beat the slave and that hardly. 3. He teaches that the master had the right to sell the slave. 4. He teaches the Head of the Churches has authorized the relation between master and slave involving the right of property not only in the charter, but in all the laws that he has given for the government of the Church.

We have additional translations from Mexican papers, received by the late United States vessels at Pensacola, from Vera Cruz. One is the "Monitor Constitucional" of the 10th of October. It proposes to raise the 15 million loan (to carry on the Texan war) out of the funds of the *clergy.* The other is the "Diaria del Gobierno" of the 12th, which seconds the proposition.—*Union.*

Park Benjamin, Esq. is announced as having arrived in Baltimore, where he takes up his permanent abode. He is about to take the editorship of a new literary paper there.

The New-Haven *Herald* contradicts the report of the illness of James G. Birney in the following terms;

As a paragraph has been going the rounds of the papers—got up probably for political effect—that this gentleman has been suffering from a stroke of palsy, we state on undoubted, *private* authority, that the report is utterly without foundation.

Tirrell, the suspected Boston murderer, is supposed to have made his way to the sea, and thus eluded the pursuit of the officers who were sent after him.

William C. Woodbridge, author of the modern school geography, and member of the Geographical Societies of Paris, Frankfort, and Berlin, died at Boston, on Sunday last, aged 50.

The Massachusetts Humane Society have presented a beautiful silver cup, with an appropriate inscription, to Miss Garafilia Oakes, for periling her own life, and saving her mother and aunt from drowning, some months since, while bathing at Plum Island.—*Worcester Spy.*

NOTICES.

NOTICE.

An adjourned meeting of the Manhattan Anti-Slavery Society, will be held in the Hall, corner of Lispenard and Broadway, on Wednesday evening, next, the 26th instant, at half-past seven o'clock, precisely.

H. M. HENRY, Secretary.

ANTI-SLAVERY LECTURES IN FALL RIVER.

A course of Lectures will be delivered by request of the Anti-Slavery Sewing Circle of this place, in the Berean Temple.

Theodore Parker, of West Roxbury, Friday, Nov. 14.
Mr. Wm. H. Channing, of New-York, Friday, Dec. 12.
Rev. Caleb Stetson, of Medford, Friday, Dec. 19.
John W. Brown, Esq. of Boston, Friday, Jan. 2.

All persons are respectfully invited to attend the meetings.

S. S. BUFFINGTON, *Sec'y.*

Fall River, Nov. 7th, 1845.

TO THE ABOLITIONISTS OF EASTERN PENNSYLVANIA.

Are you ready, dear friends, to commence with us preparations for the Pennsylvania Fair of 1845? Warm hearts and active hands we would enlist, at this early period, that no time may be lost which might be profitably spent in this service. Information respecting what is to be done, it can scarcely be necessary to offer to those who, year by year, have been laboring side by side with us in this department of Anti-Slavery toil, and whose skill and ingenuity have been again and again proved. We want whatever liberal souls will devise, and ready hands execute. The Committee commence their efforts this year with the hope of making the Fair superior to those of preceding years, but this hope cannot, of course, be realized, without your dilligent and hearty co-operation. On this we rely. Need we urge upon you motives to action? The slave has found no respite from his sufferings shall we seek respite from our labors in his behalf? Trusting that you are as ready for this work as ourselves, we suggest that you should immediately begin to inquire what you can give or do for this purpose, and how you can best enlist the services of your friends and neighbors. Will some active friends of the cause take measures for forming sewing circles in their neighborhoods, where articles may be manufactured, donations deposited, and interest excited for the Fair? From such a measure, much benefit, beside pecuniary emolument, results to the Anti-Slavery cause. Will not the friends of the cause in Chester, Bucks, and other counties, adopt this plan, and furnish tables, to be superintended by themselves at the Fair? And will not those who cannot conveniently unite with these circles, be diligent and faithful in individual effort? Of all the friends of the slave in city and country, we ask aid. Of the merchant, we ask contributions of merchandise, of the mechanic, the fruit of his handiwork; of the farmer, the produce of his garden, fields, and poultry-yard. But we ask of all *only* the products of *free* and *requited* labor.

Let us, dear friends, commence our efforts with a determination that our next Fair shall yield great and good results to our cause, and *it will do so.*

Contributions may be sent to any member of the Committee, or to J. M. McKim, No. 31 North Fifth street, Philadelphia.

Emma Parker,	*Anna M. Hopper,*
Mary Grew,	*Maria M. Davis,*
Sarah M. McKim,	*Sarah Pugh,*
Hester Reckless,	*Martha Carman,*
Gertrude K. Burleigh,	*Sarah M. Douglass,*
Elizabeth J. Neall,	*Margaret Jones,*
Olive Bacon,	*Emily A. Winslow,*
Hannah L. Stickney,	*Margaret Griscom,*
Mary T. Stickney,	*Teresa K. Hallowell,*
Sarah Child,	*Eliza J. Bias.*

THE TWELFTH MASSACHUSETTS

Anti-Slavery Fair,

TO BE HELD IN

FANEUIL HALL,

AT THE CLOSE OF THE YEAR.

The undersigned, deeply sensible of the obligations of those who begin a work of beneficent reform to carry it forward to the end of their lives, have determined to continue, during the present, as in the eleven preceding years, to disseminate the moral principles, and awaken the feelings which alone can effect the abolition of Slavery.

If we needed fresh stimulus in a work, which perpetually renews the devoted spirit, we could not fail to find it in the present condition of our country. The supporters of Slavery, perceiving that the practice and the preaching of a higher morality, endangers the perpetuity of their system, hope by the annexation of Texas to maintain the balance of power in its favor. But Freedom can gain at the North faster than Slavery at the South, if those who call themselves friends of Freedom, will but labor with zeal and diligence in her behalf.

Our appeal is, in an especial manner, to those who are newly awakened to the nature of Slavery, and its unavoidable termination in political subjugation, and national ruin:—and, who earnestly desire to avoid the fatal consequences of the atrocious deed of Texan Annexation. If the people were awake to the importance of this question of Annexation to the welfare, to the honor, to the very existence of the UNITED STATES, *as such*, they would speak with one voice from every city, county and town throughout the free States, in that decisive tone which would settle the question in the negative at once and forever:—which would sunder any such connection already formed, as threads are parted by flame.

It is to awaken—to inform—to inspire the American people with a sense of what they owe their times, their race, and themselves, that we propose this effort, to be carried on through the year, and to be concluded in December next, with THE TWELFTH MASSACHUSETTS A. S. FAIR. Wherever, the country over, there is a single person professing an interest in the cause, whose eye this shall meet, let that person instantly commence operations for THE FAIR, and interest as many others as possible for its success.

We have the pleasure of announcing to those who have aided us the last year, that but little remains on hand of the contributions of the last Fair. The whole will have been converted into money before the next, and employed in supplying lecturers and publications. Let no one shrink from the duty of aiding us, because he does not deem the Anti-Slavery lecturers and publications the best possible;—our object is to arouse those whose office it *should* have been to bear the truth to us: those whom all confess to be, by their prudence, mildness, judiciousness, and position, rightly qualified for the work we have undertaken, if they could but be induced to undertake it. From among these, we fervently hope, will arise, such as shall put to shame all former advocates, by their devotedness, their zeal, their diligence, and their disinterestedness.

We request for the cause's sake, the immediate formation of Anti-Slavery working clubs, for the aid of THE FAIR. Men can do as much for it as women, by furnishing the requisite funds; by making articles for it, as time permits,—the best specimens of their mechanical ingenuity, and manufacturing skill,—by sending the fruits of their agricultural industry. We ask not for the formation of sewing-circles *only*, but for working-clubs of every description. They may be made the medium of a happier social intercourse than commonly prevails. They may be reading societies and working societies, while their object is the promotion of the Anti-Slavery cause.

We ask of all our friends, and the friends of the cause, and the opposers of Texan Annexation throughout the country, to take the action above indicated. We ask of all such in this city, donations of money or materials, or orders for such articles as they prefer to purchase at the Fair.

Of the opposers of Annexation, we feel that we have a double *right* to ask aid: for have not our efforts aroused them to a sense of the danger and the wrong, and are not *their* efforts consequently due to awaken those who yet slumber over it? It is not more imminent now, than during all these years between 1835 and 1845, which they have slept away, while we watched and worked. Requite, now, to others, the good for which we should scorn the thought of a return to ourselves. We desire only to give the advantage of our personal exertions and experience in making this requital as extensively beneficial as economy and knowledge of the ground can do.

Donations and communications may be addressed to M. W. CHAPMAN, 25 Cornhill, office of the Massachusetts Anti-Slavery Society, or to either of the undersigned:—

MARIA WESTON CHAPMAN,
ANN T. G. PHILLIPS,
MARY G. CHAPMAN,
SUSAN C. CABOT,
ELIZA L. FOLLEN,
SARAH S. RUSSEL,
SARAH B. SHAW,
HELEN E. GARRISON,
LAVINIA HILTON,
ANNE WARREN WESTON,
MARIA LOWELL,
SARAH H. SOUTHWICK,
HENRIETTA SARGENT,
FRANCES MARY ROBBINS,
LOUISA LORING
HANNAH TUFTS,
CATHERINE SARGENT,
M. A. W. JOHNSON,
CAROLINE WESTON,
ANNA R. PHILBRICK,
MARY YOUNG,
HARRIET M. JACKSON,
MARY F. ROGERS.
ELIZA F. MERRIAM,
CAROLINE F. WILLIAMS,
ABBY SOUTHWICK,
MARY WILLEY,
MARIAN FULLER.
ANN R. FRANKFORT,
LYDIA C. PARKER.
HARRIETT P. STURGIS.

Boston, August 29, 1845.

GREAT LITERARY ENTERPRISE!

BOOKS by mail!—Smith's Weekly Volume—

Poetry.

PASSING UNDER THE ROD.

BY MRS. S. B. DANA.

It was the custom of the Jews to select the tenth of their sheep after this manner. The lambs were separated from their dams and enclosed in a sheep-cote, with only one narrow way out; the lambs were at the entrance. On opening the gate, the lambs hastened to join their dams, and a man placed at the entrance, with a rod dipped in ochre, touched every tenth lamb, and so marked it with his rod, saying, "Let this be holy."—UNION BIBLE DICTIONARY. . . . . "And I will cause you to pass under the rod, and I will bring you into the bond of the covenant."—EZEKIEL.

I saw the young bride, in her beauty and pride,
Bedecked in her snowy array,
And the bright flush of joy mantled high on her cheek,
And the future looked blooming and gay:
And with woman's devotion she laid her fond heart
At the shrine of idolatrous love,
And she anchored her hopes to this perishing earth,
By the chain which her tenderness wove.
But I saw when those heart-strings were bleeding and torn,
And the chain had been severed in two,
She had changed her white robes for the sables of grief,
And her bloom for the paleness of wo!
But the Healer was there, pouring balm on her heart,
And wiping the tears from her eyes,
And he strengthened the chain he had broken in twain,
And fastened it firm to the skies;
There had whispered a voice, 'twas the voice of her God,
"I love thee, I love thee!—*pass under the rod!*"

I saw the young mother in tenderness bend
O'er the couch of her slumbering boy,
And she kissed the soft lips, as they murmured her name,
While the dreamer lay smiling in joy.
Oh! sweet as a rose-bud encircled with dew,
When its fragrance is flung on the air,
So fresh and so bright to the mother he seemed,
As he lay in his innocence there!
But I saw when she gazed on the same lovely form,
Pale as marble, and silent, and cold,
But paler and colder her beautiful boy,
And the tale of her sorrow was told:
But the Healer was there, who had smitten her heart,
And taken her treasure away,
To allure her to Heaven, he has placed it on high,
And the mourner will sweetly obey!
There had whispered a voice, 'twas the voice of her God,
"I love thee, I love thee!—*pass under the rod!*"

I saw when a father and mother had leaned
On the arms of a dear cherished son,
And the star in the future grew bright to their gaze,
As they saw the proud place he had won;
And the fast-coming evening of life promised fair;
And its pathway grew smooth to their feet,
And the star-light of love glimmered bright at the end,
And the whispers of fancy were sweet;
But I saw when they stood bending low o'er the grave,
Where their hearts' dearest hope had been laid,
And the star had gone down in the darkness of night,
And the joy from their bosoms had fled:
But the Healer was there, and his arms were around,
And he led them with tenderest care,
And he showed them a star in the bright upper world,
'Twas *their star* shining brilliantly there!
They had each heard a voice, 'twas the voice of their God,
"I love thee, I love thee!—*pass under the rod!*"

CHARLESTON, July 4, 1840

From the Weekly Tribune.

LIFE'S WORK.

All around thee, fair with flowers,
Fields of Beauty sleeping lie;
All around thee clarion voices
Call to Duty stern and high.

Be thou thankful, and rejoice in
All the beauty God has given;
But beware it does not win thee
From the work ordained of Heaven.

To remove the wide-spread darkness,
That the light of Truth may shine;
And recall the child of Error
To Jehovah's holy shrine—

To unbind the iron fetter
Of the maimed and wretched slave;
To uplift the long degraded,
Sin's abandoned victim save—

To encourage suffering Virtue,
Lest despairing it shall die,
And the light of Hope rekindle
In the darkened, vacant eye:

Cheerfully of thine abundance
To the sick and poor impart,
And lift up the weight of Sorrow
From the crushed and burdened heart.

This, the work ordained of Heaven,
This is thine, and this for all—
O be faithful; ever ready
To obey the Heavenly call.

Follow every voice of Mercy,
With a trusting, loving heart;
And in all life's earnest labor
Be thou sure to do thy part.

Now, TO-DAY, and not to-morrow,
Work, O work with all thy might,
Lest the wretched faint and perish
In the coming stormy night.

Now, TO-DAY, and not to-morrow,
Lest, before to-morrow's sun,
Thou too, mournfully departing,
Shalt have left thy work undone.

BROOKLYN, Sept. 1845. T. B. T.

From the Boston Courier.

IDEAL SORROW.

Oh! this heavy, heavy sadness,
That doth shroud my dreams of gladness,
Waking thoughts akin to madness!

Not from unrewarded merit,
Comes this loneliness of spirit;
Hours of darkness all inherit.

But I foolishly do borrow
Evil from the coming morrow—
Dwelling o'er ideal sorrow.

'Neath my window flows the river,
And I see the moonlight quiver,
Dancing o'er its bosom ever.

Golden-bright and flower-like seeming,
From its rocky bed up-streaming,
Many a lovely star is gleaming.

And the tender vines are springing,
Round the lofty pine-trees clinging,
O'er the water shadows flinging.

Night-bird; far away thou soarest,
And thy muffled music pourest,
High above the dark old forest.

Blithesomely the river goeth,
To the restless ocean floweth;
It no dreary sorrow knoweth.

In my mind alone is sadness,
Waking thoughts akin to madness,
Nature all is filled with gladness.

Therefore, will I cease to borrow
Evil from the coming morrow,
Part we must, Ideal Sorrow! L.

Miscellany.

MARIE;
OR
Slavery in the United States.

BY GUSTAVE DE BEAUMONT.

Author of Travels in Ireland; and, in conjunction with de Tocqueville, of "Penitentiary System of the United States."

(Translated for the Standard.)

CHAPTER XIII. The Riot.

Thus vanished my dream of literary renown, and with it my hope of the future! All other means of distinction were interdicted to me. If the United States had been engaged in some war, I might have striven to enter the ranks of the American army. But in time of peace, there is no military glory. The soldiers of this country amount to only a few thousand men, stationed upon the Western frontier, where their sole mission is to keep some hordes of Indian savages quiet.

Just as I had fallen into that profound dejection which succeeds the extinction of the last ray of hope, I received a letter from Nelson, which announced his departure from Baltimore, and his hope of speedy arrival in New-York with Marie. He entered into no details, simply saying, "You shall soon know the cause of this retreat, and the new stroke which is about to descend upon us." He did not mention George.

After a day of anxious expectation, Nelson and Marie arrived. Grief sat grave and severe upon the brow of the father,—expansive and tender in the eyes of the daughter.

My uneasiness put a strong compression on the first transports of my love.

"What, then," I exclaimed, "are the new misfortunes which overwhelm you?"

After a few moments of gloomy silence, Nelson began: "It is now a week since the Baltimore election of a member of Congress. George and I went to vote, according to our custom. I expected to see, as usual on such occasions, an exhibition of agitation and intrigue, but I found the political passions in a state of exaltation that I had never till then seen.

"The struggle was between two candidates; the first, remarkable for great talents, but a federalist,—the second, less distinguished, but a partisan of Jackson. After many words, followed on one side by hisses, and on the other by acclamations, and accompanied by violent quarreling between the contending electors, the votes were counted, and the candidate for whom George and myself had voted, was declared elected by a majority of one, when suddenly a great tumult burst out in the assembly; first one shout, then two, then a thousand voices together, the tumult beginning in one spot, and quickly gaining through the whole crowd, as the agitation of a bee, disturbed in its cell, is communicated in an instant to the whole hive. At length, I heard the defeated electors cry out, 'The election is null! George Nelson is a man of color! hurra! hurra! Out with him! Let the balloting recommence!'

"Enthusiastic applause followed these words, our party keeping a sullen silence. At length one of them asked George if the imputation was true.—'Yes!' replied he. Then our friends themselves gave utterance to violent murmurs, and each one fell away from us. I felt, at the moment, more apprehension than embarrassment, for I foresaw the fury of George, and the terrible outburst of passion to which he was about to yield. I saw him already pale with indignation; but unexpectedly he commanded himself.

"Our adversaries were legally in the right, the law of Maryland excluding from the electoral franchise all men of color, even though they should have been long in the possession of liberty. I did not remonstrate, but drawing George away from the scene, I thanked God for his unexpected self-control. As we went out, we saw an individual zealously endeavoring to draw public attention to our humiliation. George looked closely at him, and recognized Don Fernando d'Almanza, the same whose perfidious revelations had caused the death of the mother of my children. I doubted not that from his lips had risen the first shout of denunciation, and George thinks, with reason, that this man was the same who had stirred public indignation against him in the theatre at New-York.

"George's first thought was to close with the author of his insults, and to avenge, with a single blow, the old wrong and the new; but he immediately suppressed his resentment, and murmured, in a low and interrupted voice, the sense of which I did not apprehend, 'The great day is at hand. My vengeance shall be nobler!'

"Persuaded that he concealed an important secret in his soul, I urged him to confide it to me. 'It is cowardice,' he replied, 'to let oneself be crushed without resistance. The plan of an insurrection is on foot at the South. The negroes of Virginia and the two Carolinas, are about to join the Indians of Georgia, and shake off the American yoke. I will go and second their efforts.

"Alarmed by this project, I strove, by every means, to prove to George its folly and inutility. Perhaps I did it in terms too severe, but such a design seemed only too fruitful in perils. Marie joined her prayers and tears, always so influential with her brother, to my remonstrances. George was silent, and I thought reason was re-entering his heart.

"We agreed to quit Baltimore, where we could no longer remain, but where should we seek a refuge? I proposed to my children to bear our misfortunes onwards to New-York, where a respected Presbyterian, James Williams, whom I had formerly known in Boston, would give us a temporary asylum. We might there deliberate on the choice of a retreat. While I spoke, George seemed entirely pre-occupied; still he did not utter a word which could recall the idea of his fatal project. At night, when the hour of separation had come, he overwhelmed us with the most touching caresses: he had never before shown so much affection for me, and so much tenderness for his sister. He interrupted himself in his reverie, to say kind words to us. Alas—on the morrow he had fled from our embrace. He had quitted Baltimore, leaving a letter in which he conjured us to pardon his clandestine departure.

"'Never,' he said, 'could I have resisted the authority of a father—the tears of a sister; a single look from Marie would vanquish me. Still duty commands me to aid my unfortunate brethren. My father! my dear sister!' he added, 'We shall meet again in happier times. If men are not equal on earth, at least they will be so in heaven!'

"I cannot express to you the grief of Marie, on hearing these words of a brother so tenderly beloved. George entreated us in his letter to follow my first plan, and seek the hospitality of James Williams, of whom he would hereafter seek information respecting us."

Thus spoke Nelson, his voice slightly shaken as he ended. But with a tone of pious resignation, he went on. "The heavier the blow, the more should we adore the arm that gives it. You can now judge, my friend, whether I deceived you in painting the dreadful condition of the people of color in the United States. Unable to dissipate your illusions, I imposed a time of trial on your love. That term has not yet expired, but doubtless your mind has anticipated its termination, since what you now know, ought to suffice to enlighten you."

As I was silent under the impression of deep grief and anxiety that the fate of George inspired me with, Marie, mistaking my uneasiness for embarrassment, thus spoke to me, her voice interrupted by tears:

"Ludovic, my heart registers the generous efforts which you make to continue to love one so wretched; but cease, I entreat you, to struggle against an unyielding destiny. You see how our misfortunes are interlinked like our days. My fate is forever decided. I shall sustain a wretched life from city to city, driven from one place by hatred—from another by contempt; everywhere scorned of men, because accursed before my birth."

I call Heaven to witness that my heart swayed not an instant before so deeply affecting a misfortune. I had no interior combat in order to maintain my fidelity to sorrow. I felt tightening more strongly in my soul the tie which bound me to Marie. This increase of tenderness and love was mingled with so deep an indignation against the authors of the ills of which the victim was before me, that I could not restrain its expression.

"This, then," I cried, "is the people on whom I have lavished my admiration, and my sympathy! Fanatic for liberty—prodigal of servitude! discoursing of equality in the midst of three millions of slaves! proscribing all distinctions, and yet proud of their white complexion, as if it were a title of nobility! Strong-minded and philosophical when the question is of privileges of birth,—stupidly observing the privileges of skin! In the North, proud of industry, in the South, glorying in idleness: re-uniting in itself, by a monstrous alliance, virtues and vices the most incompatible;—purity of life, and the vilest self-interest—religion and avarice—morality and bankruptcy!

"*Business* nation!—thinking itself honest, because it is legal, wise, because it is capable, virtuous, because it is orderly. Its probity is the sustained cunning of the law; usurpation, without violence; rudeness, without crime. You will never behold it armed with the poignard to slay; its arms are the astuteness, fraud, and bad faith with which it enriches itself. It speaks of honor and loyalty as shopkeepers do! What hypocrisy, even in its benefits! It invites a wretched people to independence, and when they are free, it inflicts upon them a persecution more cruel than slavery."

Thus did my anger carry me away. I restrained its impulses at the sight of Marie, whose dejection was extreme. After having given vent to its indignant feelings, my heart retained only love; and I deemed that I could not better express it than by addressing these few words to Nelson:

"The time of trial is not yet passed:—excuse the remainder, and let me now become the husband of Marie."

"Almighty God!" cried the American, not without some emotion, "how great is thy goodness, since thou preservest to us the heart of this excellent young man!"

My words threw Marie into a state of mind which cannot be described. The expression of my feelings against American society, had assured her of a change in my sentiments; but when my last accents had revealed to her the only desire of my heart, I saw her pass rapidly from the extreme of sorrow to that excess of joy which announces itself also by tears. Kneeling, she thanked God, in the attitude of one who, having received an unexpected remission of the sentence of death, raises his eyes and clasped hands towards heaven.

"Generous friend!" added Nelson, "it is the mark of a great and strong soul to be attracted by misfortune. I will not combat your noble impulses; I admire your virtue, and do not deem myself worthy to direct it." Thus saying, he took me in his arms and pressed me fervently to his heart; then, taking my hand and that of Marie,—"My daughter," said he, uniting them, "Ludovic shall be your husband."

"Oh, my God!" said Marie, "so much happiness, is it not a dream!" She spoke no more, but rested in the arms of Nelson, absorbed in ecstacy of heart.

Meanwhile, impatient to see my dearest wishes accomplished, I besought Nelson to fix the day of our union. "In a few days," said he, "I shall call you my son. Not long since, the laws of New-York forbade the marriage of a white with a person of color. But the prohibition does not now exist, and such alliances sometimes take place.

"A friend of our host, the Reverend John Mulon, a Catholic minister, whose philanthropy towards the black race has endeared him even to Presbyterians themselves, shall marry you, according to the rites of the Catholic church, to which you belong. Then, James Williams, the Presbyterian minister, will give your union the sanction of my daughter's religious faith. Formerly, marriages of this kind excited some commotion, but the public mind is daily becoming more enlightened, and hatred dies out with prejudice. Perhaps, my children, you will do wisely when your union shall have been consecrated, not to quit New-York. There exists no more good feeling in this city than in the others, towards people of color; but it is at least easier in a great city to live obscurely and unknown."

It did not occur to me at that moment to examine whether Nelson were not the sport of some illusion. My gladness of heart was extreme; all my anxiety had vanished; I forgot my past inquietude,—the cause even that had given it birth; and, as if the source of my misfortunes were forever dried up, I saw in the future only promises of happiness.

This impression was not dissipated by the unhappiness of Marie, whose melancholy had returned, after a few moments of intoxicating joy. "My friend," she said, "it is in vain that you seek to deceive me. Your love for me is a sacrifice. Doubt not my love, when you behold my tears; I weep in view of your fate when our union shall be accomplished.—The contempt of them that reproach me shall fall on thee. Unaccustomed to life without esteem, its absence will inflict on thee frightful sufferings. It will not be in thy power to conceal these secret wounds of the heart; and Ludovic! I should die of grief at the sight of thy wretchedness."

I considered her scruples vain, and her fears chimerical.

The wished-for day of our marriage at length arrived. Never had my loving heart been so open to hope. I felt, notwithstanding, an inward dissatisfaction on beholding the brow of Marie covered with a veil of sadness which lifted not before my joy. I knew not, then, that there are souls of such mysterious tenderness, as to be prophetic of sorrow, and who suffer instinctively whenever great misfortune threatens the future.

She appeared, in the morning, nevertheless, wearing the white bridal crown; and her native grace and beauty were so filled with a secret enchantment, that I know not whether her festive attire might not have seemed embellished by the sadness of her expression. A quiet and religious joy was painted on the countenance of Nelson; and when John Mulon and James Williams announced that the hour had come to go to the church where the ceremony was to be performed, I felt my whole soul penetrated with sweet and holy emotion.

But at the very moment that our tranquil spirits were entertaining a growing hope of happiness, a great agitation was beginning in the city, and a terrible storm was about to burst upon our heads. [The author here gives in a note, the history of the events which actually took place in New-York, in July, 1834, on which his tale is founded, and which we shall hereafter translate.]

There exists, in New-York, as in all the cities of the Northern States, two distinct parties among the friends of the black race.

One, judging slavery to be injurious to the country, and perhaps, also, condemning it as contrary to the Christian religion, demands the freedom of the black population; but, full of the prejudice of race, it by no means considers the free negroes as the equals of the whites. They who compose this party, would therefore have the people of color colonized as fast as they are made free; and they hold them in a state of abasement and inferiority as long as they remain in America. Many of these friends of the negro, are only opposed to slavery through national vanity. It is painful to them to be blamed by foreigners on account of it, and to hear it said that Slavery is a remnant of barbarism. Some attack the evil only because they suffer at seeing it.—If they should gain freedom for the black they will have done but little. They will but have extinguished Slavery, without giving Liberty. They get rid of annoyance, constraint, wounded vanity; but they do not heal the wounded hearts of others: they have labored for themselves not for the slave. Released from his fetters, he is still repulsed from the society of the free. The other partisans of the negroes are those who love them sincerely, as a Christian loves his brethren; and who not only desire the abolition of slavery, but receive the freedmen to their hearts, and treat them as equals.

These zealous friends of the black population are few, but their ardor is indefatigable; it was for a long time almost fruitless; still some prejudices vanished at their voice, and whites were seen allying themselves by marriage with women of color.

As long as philanthropy for the blacks ended only in idle declamation, the Americans tolerated it without difficulty. It mattered little to them that the equality of the blacks should be proclaimed theoretically, provided the latter remained inferior to the whites in fact. But the day on which an American married a colored woman, the attempt to mingle the two races, took a practical character. This was an insult offered to the dignity of the whites; and American pride was up in arms.

Such was the temper of the public mind at the epoch of my marriage with Marie.

On our way to the Catholic church, I perceived an unwonted agitation in the city. It was not the regular movement of an industrial and commercial population: ill-dressed men of the working-classes, traversed the streets at an hour when they were ordinarily in their work-shops. Contrary to their calm, cold habits, they might be seen jostling each other in the rapidity of their speed, accosting each other with a mysterious air, forming animated groups, and then separating suddenly in opposite directions.

Filled with the deep interest which occupied my thoughts, I gave but little attention to these appearances, still I was surprised to see in the street neither negroes nor mulattoes.

Nelson asked an American who passed near us, the cause of this tumult. "Oh," replied he, "the amalgamationists have made all the difficulty.—They want the negroes to be equal with the whites; and the whites are obliged to resist it." To the same interrogation, another replied: "If the negroes are killed, it is their own fault. Why do the wretches dare to take rank with Americans?"

A third uttered a different opinion. "They are going," he said, "to raze the houses of the blacks, and get rid of their hideous faces."

From "The Kosmos," an unpublished work.

AHMED'S LETTERS.

BROTHER OF MY SOUL:—Thou well rememberest that from time to time I have spoken to thee on the subject of TEXAS, and its annexation to these United States—which measure is now said to be inavertible; and only waits the ratification of the next Congress. The stupidity—the stolid indifference of these people in regard to the subject is really astonishing! One would think, it should burn itself into every heart, until the whole man became ignited, as with inconsumable fire. But what do I see? A people professedly republican, with the most sonorous grandiloquence about freedom on their lips, and the most swelling flourishes of patriotism in all their writings—the one half, or the small majority, urging and carrying forward a measure, which is intended to fasten the curse of slavery—slavery, too, of the most revolting character—upon the land, forever; and the other half, or the large minority, without sufficient force to resist the current—which they seem to take for granted it is impossible to arrest! And this has been the condition of things for months! Impossible! Naught should be considered impossible, while aught remains to be done! Impossible!—the word should be made *obsolete* at such a crisis; and every man should plant himself upon the rights of man, and do battle therefor, with a firm resolve to conquer, or die in the struggle! Is there no Leonidas to throw himself into the gap? Are there no brave three hundred men to follow, and sustain him?

Thou wilt remember, my friend, that, after Mexico had achieved her independence, her first great measure was to manumit her slaves, providing that slavery should cease, and forever, throughout her dominions. This noble consistency, which so readily gave to others what she demanded for herself, should have secured to her the admiration of the living world, as it surely will the applause of posterity. But this only inflamed the avarice of the American slaveholders, many of whom had settled in Texas; and a conspiracy was immediately set on foot to rend the colony from the parent country. To this end seditions were fomented by a band of swindlers and loafers, who had emigrated from the United States, and who were sustained and encouraged by the slave-power of the country. These continued to import and retain slaves, contrary to the express laws of the Republic; and, by their wild and lawless character, they overawed the old residents, who were living prosperous and happy, under the general sway of Mexico. Although the Texan declaration of independence falsely asserts to the contrary, all religions were tolerated by an act of the Legislature; the right of trial by jury, in all cases whatsoever, was secured by law; schools were established; their lands were *given* to the people, and they were exempt from taxation for ten years; the gentlest, the most generous policy ever extended to any body of emigrants, was met with the basest ingratitude. In this way the revolt commenced; and though this country was, at that time, and has remained since, under bonds of peace and mutual alliance with Mexico; yet, in violation of the law of nations—in violation of all good faith—men, money, and arms, were publicly levied, and transported into Texas, to aid the insurgents. They were permitted to pass the borders without check or hindrance, under the weak and silly pretence that they *could* not be restrained. The cause of Texas was represented as the cause of liberty; and strong appeals to patriotism, in connection with the foulest prejudice and cupidity, were made in her behalf, and published openly in the public journals. The President was known to hold a correspondence with the chief of the conspirators, one of whom, SWARTWOUT, was *his very particular friend*. An army was raised for the special purpose of convoying a large body of recruits into Mexico; and they had actually received marching orders—but the affair getting abroad, they were retained.

An agency was established in New-Orleans, with full powers to raise and equip a navy, to forward supplies to the army, and to accept, and encourage, the services of volunteers. At this time Mexico had a fleet which commanded the Gulf; but, within three months, four heavily armed schooners were equipped, in full view of the Custom House of New Orleans; and in less than four months, every Mexican cruiser was either destroyed, or driven into port: and this loss of the command of the sea, was the main cause of the defeat of Santa Anna—with which the Texans had nothing to do. At this period, transports, filled with armed volunteers, were continually leaving New Orleans. Munitions of war were purchased and shipped in the most open manner; and, at one time, three transports, and an armed steamboat, with five hundred volunteers, under the command of Gen. Green, fitted out, and sailed from the Levee, which is directly in front of the Custom House, with the sound of drums, and the Texan colors flying. Simultaneously with these movements, another large army, belonging to the United States, was despatched into Mexico, ostensibly with the *very friendly intention* of protecting our ALLY from the Indians on our frontier; but, really, to overawe the Mexican, and strengthen the Texan soldiers; and this policy they fully sustained, always permitting American volunteers to pass into Texas by the hundred; while no Mexican, or native Indian, was allowed to approach the Texan army; and this was their neutrality!—Surely the pretext, that these facts were unknown to the Government, exceeds in audacity the movements themselves, yet no proclamation was issued; and no overt or official act of the Executive, discountenanced, or in any way discouraged them. THE PRESIDENT NOT ONLY VIOLATED THE LAWS OF NATIONS, BUT HIS OATH OF OFFICE; and, after all this, in his following message, the Chief Magistrate spoke not one word of the troubles; but represented all the relations with Mexico, as of the most bright and sunny character!

In his general order for the execution of Arbuthnot, and Ambrister, President Jackson says;—"It is *an established principle* of the law of nations, that any individual of any nation, making war against the citizens of another nation, they being at peace, forfeits his allegiance, and becomes an outlaw, and a pirate." According to this principle, then, the whole array of "Emigrants," and Volunteers, with THE GOVERNMENT AT THEIR HEAD, should have been hanged, as OUTLAWS and PIRATES! Tell it not in Algiers, O, my brother! Publish it not on the hills of Constantine! how this great nation has fallen!—how Slavery walketh abroad, or sitteth in high places, clothed in purple, while freedom is robed in sackcloth, and bowed down to the dust, in sorrow and lamentation! The proud mock her as they go by; and the great ones of the land rejoice in her tears.

To this alliance with Texas the whole spirit, and most of the men of the North, were entirely opposed—until, in the electioneering campaign of '44, it was made the test question of a party, and the basis of political action. In the name of Democracy, then, which declares that "all men are created free and equal, and are by nature endowed with certain inalienable rights, among which are life, liberty, and the pursuit of happiness," a system is to be sustained and perpetuated, which cuts off, at a blow, every one of those rights—which devours and swallows up life with fearful rapidity—which annihilates liberty—which leaves no room for happiness, but in the grave—which divests man of his God-like attributes, drives him to the shambles, and makes him a *brute*—a THING—which tramples under foot all social and domestic relations—which invades the sanctuary of female virtue, and pronounces *woman*, PROPERTY.

The great movement of Annexation has been carried forward by addressing two of the strongest of the selfish principles, the LOVE OF GAIN, and the LOVE OF POWER. In addition to the impulse which Slavery gave, the whole country was flooded with Texan "*Scrip*," or fraudulent land-titles, which would be worth nothing if the Mexican authority was re-established, but which would increase in value, if Texas could be allied to this country. So the scrip-holders, like the slaveholders, became violent Annexationists; and here was the root of their patriotism! Remember that all right of alliance is predicated on the assumption that *Texas achieved* her independence. This she never did. Her battles were fought, and her victories won, by American volunteers! Even at the battle of San Jacinto, there were not twenty native Texans on the field. The true people of Texas were satisfied with the Government of Mexico, and indisposed to change; and these were so far in a majority in 1843, as to *decline* a formal proposition of alliance made by this Government; and it was only acceded to, upon a direct THREAT OF WAR! Yes, my brother, this self-styled noble and magnanimous Government—has crowned her meanness by threatening the feeble and infant republic of Texas with war! What an array of facts is here! The Americans invading the territory of Mexico, with whom they were at peace, and taking possession of the country, without the consent, and against the wishes, of a majority even of the people of *Texas!* They have overthrown the laws and usurped the dominion of a friendly power—and now a majority of the people at home sustain them in the wrong! What a record for history! Is there no true blood in your veins, that ye blush not, O ye degenerate sons of noble fathers! Are these people so lifted up—so swelled out with a mighty pride, that they really have no regard even to the laws which govern the world? Are they so blinded by self-conceit that they cannot perceive the ridiculous, the despicable light in which they appear? Allah is good! and I bless thee, O MY FATHER, that the star of my nativity rose not in the United States, but in the States of Barbary.

Thou will remember the several reasons which have been urged by its friends, in favor of the measure, to which I have given due weight in former letters. I have no leisure at this time to give them further attention. I will, however, just recapitulate the heads, for the better present understanding of the subject:—They are—the danger of smugglers in the southeast—of the occupation of the country by England—of the escape of Southern slaves into Mexico—and the advantages to their trade and commerce. The fallacy of all these I have before shown thee. But even if they were valid, are they not founded in sheer policy? and how can they stand against a question of absolute right? As well might we possess ourselves of our neighbor's purse, because it is convenient, or agreeable to do so—because we may make ourselves richer or stronger by so doing. Wrong, by being extended from the individual to the mass—to the nation—does not lose its character. It is still wrong; and though it multiply itself into a thousand hydras, yet every single head will be held accountable; and, in proportion to its power of persuading others, will be found guilty. Let no man seek to hide himself under his neighbor's fault, nor under the shadow of the general wickedness—though it spread itself forth as the banyan-tree—though it stretch itself upward so as to darken heaven—yet the worm that is nourished at its own root shall consume its vitality. It shall wither away, and the lightning of God shall consume it. All wrong is temporary. It existeth but for a season. Only Truth and Right are eternal.

I should here allude to the dissimulation and inconsistency of the Annexationists, one party of whom strongly recommend it as a pro-slavery measure, and another as an anti-slavery measure,—both being agreed between themselves, to use any means, and tell any story, by which the North may be cajoled, and the grand object effected. Mr. Murphy, Chargé of this Government at Texas, speaks quite explicitly on this point. In a letter to Mr. Upshur, of September 23d, 1843—he says: "Do not offend our fanatical brethren of the North. *Talk about* civil, political, and religious liberty; *that will be the safest issue to go before the world with!*" What can be expected of a people who have such leaders? and what hope can there be in a nation where POLICY is superior to TRUTH, and PARTY is paramount to RIGHT? But there is one recommendation of the measure which I must notice here, since it shows quite clearly how rich they are in resources, how strong in reasons. Mr. Walker, the slaveholding anti-slavery advocate from Mississippi, strongly argues the necessity of changing boundaries, because the present carves the valley into "*a shape actually hideous!*" It is too angular. It does not exemplify Hogath's line of grace and beauty, and therefore must be changed. A very excellent reason for invading and spoiling one's neighbor!

In weighing the advantages of Annexation, I wish thee to bear in mind that the character of the climate on the Gulf of Mexico is such, that a white population, sufficient for its defence, can never be maintained there. The slave population, with all its elements of discord, must always preponderate. To excite such a people to revolt, would probably be the first policy of an invading enemy; and to be prepared against this, *would require a stationary force greater than would be necessary for the defence of the whole Atlantic coast.* What will be gained, then, by the possession of all the dangerous coast of Texas, which is wholly unfit, either for the purposes of commerce or defence?

The annexation of Texas became a party measure of the Democrats; and but few distinguished men among them dared to breast the current of popular action. The spirit in which such opposition would be met, was shown by Mr. Walker, when he declared, that "the wrath of this indignant nation, shall roll like lava, in fiery torrents, over the political graves of those who oppose the admission of Texas." Deeply is it to be regretted that a Buchanan, a Woodbury, and a Bancroft, should not have *chosen "political graves"* rather than have lent the influence of their splendid genius to so bad a cause; and that even a Webster, without any apology of party bias, should voluntarily have given it an indirect support! The orator of Plymouth Rock, and of Bunker Hill, bowing down before the Southern Moloch! Could the Pilgrims have foreseen this, the Mayflower would have turned back, to retrace her pathway over those wintry seas; and could the dying heroes of Bunker have known it, their spirits, ere they parted forever, would have felt a pang keener than death, in the conviction that all those rivers of blood were poured out in vain!

I have seen but one democratic paper which came out against Annexation; and that is The Independent Democrat, edited by Robert C. Wetmore.—Cherish the name, my friend, for we must expect great things of a man who could, in this country, be his own judge of right—and resist the sway of his party. We see in this fact a heroism sufficient for all things. I am happy to add two other names to the above—those of Richard D. Davis, and John P. Hale, the only democratic members of Congress who went against Annexation, at the final vote, in 1845! These names are embalmed forever by their true love of liberty.

I will now give thee some good sound Northern reasons why Texas should *not* be annexed, beginning with the lowest, or those of a purely economical character. First, then, the United States must liquidate, or assume, the vast national debt of Texas—a debt of $10,000,000. In addition to this, she must become responsible for the payment of the Mexican land claims. Thou wilt remember that previous to the revolution, Mexico had nearly covered the entire soil of Texas with grants. These grants she will be obliged to make good, although the soil has been covered, again and again, by the forged scrip, which has been hawked through this country. To a nation nearly or quite bankrupt this is surely no trifle; especially when we take into the account all the incalculable expenses of war, and standing armies for the protection of a wide and weak frontier. This vast amount must be liquidated by taxes drawn mainly from the Northern laborer, who is to gain nothing by the accession; but, on the contrary, is actually in danger of losing his own liberty, and of being reduced to the condition of a serf, or bondman. Are the free laborers of the North prepared for this? Do they know that the necessity of such a relation as that of master and slave, has been boldly advocated by Calhoun, by M'Duffie, and by Lamar, the late Governor of Texas? These men surely do not want the will to make the white laborers slaves; and when they have made forty-three new slave States as large as that of Massachusetts, who will become guarantee for their want of power? Then let Northern men remember that in their blind, or guilty acquiescence in a base party measure, they may have sealed their own doom! Shame on the leaders, who have so abused their generous confidence—who have so blinded, misled, and corrupted them?

(*Remainder next week.*)

From the Liverpool Chronicle.

WREXHAM.

SIR,—

As some of your readers are probably converts to the new doctrines which have excited as much bile among the M. D.'s of England, as the neology of Ronge among the D. D.'s of Germany, I take the liberty of recommending this little town as a temporary residence for such hydrophilists among them as may sigh for purer elements than they are likely to discover in the crowded city of Liverpool. Here they will find a cold bath on cheap terms, and good air for nothing. The undersigned will be but too happy to give them any practical hint that an acquaintance of many years with this simple and salutary mode of treatment may suggest. He asks, in return, but a little social intercourse—a desideratum which cannot be thoroughly comprehended by any one who has not chewed the cud of a month's solitude in this mysterious corner of the civilized world.

Wrexham seems, as far as the eye is permitted to observe, to be pious, as it possesses ten or twelve places of worship;—sober, as it has thirty or forty beer-shops;—peaceable, if a dozen lawyers can make it so; and healthy, if health can be secured by half a dozen doctors. For religious charity and forbearance I see reason and room enough; for, though there are no Unitarians, there are plenty of "Papists" to give full exercise to those amiable characteristics of "real" Christians.

The innocent daughters of Wrexham appear to be doubly "clad in complete steel," since they are sent in dusk or in day time—in foul or in fair weather—to the public fountain, where, while they are "waiting for their turn," they edify themselves and an ill-famed neighborhood by discourses on the beauty of virtue and the deformity of scandal. "Rebecca's well" is not less in harmony with the rest than conducive to morality. If water were brought by pipes into the houses, fewer doctors and lawyers might be wanted—there would be less necessity for penitence and pot-houses; and the money which now finds its way to the bar and the chapel might be laid out in soap and scrubbing brushes.

Such are some of "the outward and visible signs" of this sequestered spot, typical of dignity to the inhabitant and suggestive of respect to the beholder.

Yours, &c.,

PFAFFENHASSER.

Wrexham, August 29, 1845.

From the Tralee Chronicle.

Mr. O'CONNELL AT DARRYNANE.

An English gentleman, with whom we have conversed, has given us a very animated account of a day at Darrynane, the great episode of which was a hunt with those celebrated "little beagles," which have often formed the theme, and we believe with justice, of the Agitator's praise. Nothing could be more complete than the transformation of the "embodied thunderbolt of Conciliation Hall"—such was the figure made use of by our English friend—and the merry hunter of the Kerry mountains "inhaling the ocean breeze that comes freighted with health and vigor from the coast of Labrador." In the evening a large party of Englishmen, Irishmen, Frenchmen, and Italians—Tories, Radicals, Conservatives and Repealers, sat down to a board which, said our friend, "bore all the characteristics of an Irish Prince."—"It was," he added, "a real Conciliation Hall, from which all those topics with which this extraordinary man sets the world by the ears were carefully excluded. Every man felt at home with his neighbor, and, above all, with his host, and when the old man retired for the night, with that bland and affectionate expression which he throws into his face at his own fireside, those who would have battled with him foot to foot on the political or religious arena, could not restrain the wish that his lot had been cast in those quiet scenes of domestic life which he seems above all men living most suited to adorn." Sixty strangers were entertained and slept at Darrynane Abbey on Wednesday night.

Suffrage in Connecticut.—The following provision having been adopted in the prescribed way, has been declared by special proclamation of the Governor to be a part of the Constitution of Connecticut:

"Every white male citizens of the United States, who shall have attained the age of twenty-one years, who shall have resided in this State for a term of one year next preceding, and in the town in which he may offer himself to be admitted to the privileges of an elector at least six months next preceding the time he may so offer himself and shall sustain a good moral character, shall, on his taking such oath as may prescibed by law, be an elector."

An African Lawgiver.—King Freeman, a native African chief of great power and influence, whose territory adjoins that of the Maryland Colonization Society, near Cape Palama, has given a code of laws to his people.—He is represented to be sagacious and intelligent, and after studying the laws and religion of his neighbors from America, he drew up a Constitution, by which his people are now governed. King Freeman has the honor of establishing a constitutional government in advance of several European monarchs.—*Vermont Chronicle.*

Education and Industry!

THE Northampton Association of Education and Industry have appropriated a suitable tenement for the accommodation of 15 or 20 boarding pupils. They will be members of a family, under the care of the Director of Education, assisted by his wife, and other teachers, and will be subject to the same treatment and regulations as pupils who are members of the association. The name of the association indicates the idea of culture, towards the realization of which our efforts will be directed. Systematic, habitual industry is deemed indispensable to education, which should sim at the harmonious development of the physical, intellectual, moral, and religious tendencies in active, practical life,

We shall consider $100 a year as an equivalent for instruction and board; from which a suitable deduction will be made when a pupil comes for several years. The year will commence on the 1st of May, next, and will have no fixed and entire vacation. Pupils will be received for a year at any time.

O. MACK, *Director of Education.*

BROUGHTON MEADOWS, }
Northampton, April 14, 1844. }

KENNETT SQUARE ACADEMY.

The location of this Institution, so generally known for the intelligence, enterprise, and high moral character of its population—is unsurpassed for beauty of situation, and healthiness of climate.

The course of instruction includes English Grammar, Geography, (of the Earth and Heavens, with the use of Globes,) plain and ornamental Penmanship, Pen Drawing, &c. Elocution (upon the system of Dr. Comstock,) Natural Philosophy, Chemistry, History, Rhetoric, &c. &c., Arithmetic, Algebra, Geometry, Plane and Spherical Trigonometry, Conic Sections, Mensuration, Surveying, Analytical Geometry, Differential Calculus, and Astronomy—together with the Greek, Latin, and French languages, &c.

Regular Lectures will be delivered, and examinations had during each session, at the close of which there will be a public exhibition.

TERMS—$50,00 per session, of 5 months—*and no extra charges.*

The winter session will commence on the third day of the 11th month, (Nov.) next. For references and other particulars, address the subscribers, Kennett Square, Chester County, Pa.

JONATHAN LAMBORN, }
LEWIS LAMBORN. }

Kennett Square, Oct. 9, 1845.—3m.

PHILAD